

Adventist Supplement to
The
Language
of Heaven:

Unconquerable Power
for Your Life



by M. M. Campbell

Jesus said, "Behold I give you power." Then why do Christians so often struggle to make their life work? Why do they become discouraged and abandon Christ?

The Language of Heaven puts power back into the hands of Christ's followers, personifying God as a real Being with needs of His own. Rather than a one-dimensional, plastic Santa in the sky, a celestial ATM where Christians go to get things, this work presents Him with the desire to live close to us and bless us.

The Language of Heaven reveals Biblical principles that not only meet perceived human need but also meet true need—that of both God and humanity: the need for connection between God and humans, the need for a constant walk. *The Language of Heaven* spotlights this union as the goal of the gospel, showing how "speaking" in our daily life acts to meet needs and facilitate union.

When we receive the promises of Scripture in God's way, good things happen. A growing number of enthusiastic supporters have tried these principles and proven that they work.

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M. M. Campbell:

***Light Through the Darkness:
A Vindication of God***

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Adam and Eve... bore in outward resemblance the likeness of their Maker. Nor was this likeness manifest in the physical nature only. **Every** faculty of mind and soul reflected the Creator's glory (Ed. 20).

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INTRODUCTION

This Supplement consists of support for the book *The Language of Heaven: Unconquerable Power For Your Life* from the writings of E. G. White, A. T. Jones and E. J. Waggoner for the benefit of those of Adventist background. While Scripture should be sufficient support for any model of truth, the materials herein simply reinforce and strengthen the idea from uniquely Adventist sources for those interested in the thinking of these individuals.

This compilation is not comprehensive nor could it be, due to the prodigious amount of material on the subject available from each of the three writers. These materials, presented in outline form for ease of reference, simply confirm from their work the paradigm set out in the main book, which bases its case on Scripture only, and highlight what to look for, as you peruse their works in your personal study. Once you see the model, you will find it everywhere in their writings.

Due to time limitations, these materials are compiled only, with little additional comment, and should be self-explanatory. They are categorized to reflect the design of *The Language of Heaven*; however, some categories overlap. Once the model is pointed out, you will have no difficulty, when reading their materials yourself, to see how the “pieces” fit together.

Anything in [brackets] italicized is most likely an interjection of *The Compiler*.¹

¹ Quotations throughout are Ellen White's, except those of A. T. Jones, designated ATJ, or E. J. Waggoner, designated EJW.

I. GENERAL

- A. Our churches are dying for the want of teaching on the subject of righteousness by faith² in Christ, and for kindred truths (RH 3/25/1890).
- B. Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, "It is the third angel's message in verity" (RH 4/1/1890).
- C. The truth as it is in Jesus will have an altogether different influence upon the minds of unbelievers from that which it has had when presented as a theory, or as a controversial subject (ISM 405).
- D. Not all our ministers who are giving the third angel's message really understand what constitutes that message (5T 715. Also 6T 165).
- E. But few appreciate all that Christ is to them (DA 565).
- F. Prayer and faith are closely allied, and they need to be studied together. In the prayer of faith *there is a divine science*; it is a science that everyone who would make his lifework a success must understand. Christ says, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. He makes it plain that our asking must be according to God's will; we must ask for the things that He has promised, and whatever we receive must be used in doing His will. *The conditions met, the promise is unequivocal.*

² "Righteousness by faith" and "justification by faith" mean the message Jones and Waggoner brought to the 1888 Minneapolis Conference.

For the pardon of sin, for the Holy Spirit, for a Christlike temper, for wisdom and strength to do His work, for any gift He has promised, we may ask; then we are to believe that we receive, and *return thanks to God that we have received.*

We need look for no outward evidence of the blessing. *The gift is in the promise,* and we may go about our work assured that what God has promised He is able to perform, and that the gift, which we already possess, will be realized when we need it most (Ed. 257-8).

- G. Among the mountains of Gilead east of the Jordan, there dwelt in the days of Ahab a man of faith and prayer whose fearless ministry was destined to check the rapid spread of apostasy in Israel. Far removed from any city of renown and occupying no high station in life, Elijah the Tishbite nevertheless entered upon his mission confident in God's purpose to prepare the way before him and to give him abundant success. *The word of faith and power was upon his lips...* (PK 119).
- H. From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator (DA 161).
- I. Let us not be satisfied with only a little of this blessing [the Holy Spirit], only that amount which will keep us from the slumber of death (RH 3/29/1892).
- J. Christ, in His mediatorial capacity, gives to His servants the presence of the Holy Spirit (RH 1/13/1903).
- K. The world has had its great teachers, men of giant intellect and extensive research, men whose utterances have stimulated thought and opened to view vast fields of knowledge; and these men have been honored as guides and benefactors of their race; but there is One who stands higher than they. We can trace the line of the world's teachers as far back as human records extend; but the Light was before them. *As the moon and the stars of our solar system shine by the reflected light of the sun, so, as far as their teaching is true, do the world's great thinkers reflect the rays of the Sun of Righteousness. Every gleam of thought, every flash of the intellect, is from the Light of the world* (Ed.13-4).

- L. The relationship that exists between the mind and the body is very intimate. When one is affected, the other sympathizes. The condition of the mind affects the health to a far greater degree than many realize. Many of the diseases from which men suffer are the result of mental depression. Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces and to invite decay and death (MH 241).
- M. Satan will try to sever the *connection* which *faith makes* between our souls and God (ST. 11/11/1889. Notice: *Faith connects our souls to God.*)

II. THE LANGUAGE OF HEAVEN

- A. Could those whose hearts are filled with hatred of God, of truth and holiness, mingle with the heavenly throng and join their songs of praise? ... No, no; ... they have never trained the mind to love purity; they have never learned *the language of heaven* (GC 543).
- B. They do not love to dwell upon the mystery of godliness. They know not *the language of heaven* and are not educating their minds so as to be prepared to sing the songs of heaven or to delight in the spiritual exercises which will there engage the attention of all... Their probation was lengthened for years that they might learn *the language of heaven*, that they might become "partakers of the divine nature, having escaped the corruption that is in the world through lust" (2T 266-7).
- C. You do not know the sentiments and principles of *heaven; its language* is almost a strange language to you (5T 438).
- D. Learn to converse in the *language* that is spoken by those who are translated into God's kingdom (RH 1/18/1898).
- E. The characters of many who profess godliness are imperfect and one-sided. These show that as pupils in the school of Christ they have learned their lessons very imperfectly. Some who have learned to imitate Christ in meekness, do not show His diligence in doing good. Others are active and zealous, but they are boastful; they have never learned humility. Still others leave Christ out of their work. They may be pleasing in their manners; they may show sympathy for their fellow-men; but their hearts are not centered on the Savior, and they have not learned the *language of heaven* (GW 144).

- F. In this life they [professed believers] have not entered into *fellowship with Christ*; therefore they know not the *language of heaven*; they are strangers to its joy (COL 412).
- G. When you catch a glimpse of the goodness of God, you will have a tongue of wisdom. You will have words to speak in season to those that are weary. You may never have learned the different languages of this earth, but God will teach you *the language of heaven* (GC Bulletin 3/30/1903).
- H. Their [the righteous'] speech will be such as is prompted by an *indwelling Savior*. . . . In their conversion [conversation?] they love to dwell upon His mercy and goodness, for to them He is altogether lovely. They learn *the language of heaven*, the country of their adoption (UL 297).
- I. We need to frame the promises to [of?] God, and hang them up in the *chambers of the mind*, then we can communicate to others the comfort wherewith we are comforted. Here we are to learn *the language of heaven*, whose inhabitants will be our companions through eternity (*Bible Echoes* 11/6/1899).
- J. Our speech should be without deception. No guile must be found in our lips, no impurity allowed in our hearts, no unkindliness in our speech or in our attitude toward one another. Learn *the language of Canaan* here, which will be in harmony with *the language of heaven*. . . . Cultivate grace and love and a deep interest in spiritual things (12 MR 83).

III. HUMAN NEED

- A. He [Jesus] encircles the race in arms of sympathy and love while he grasps the throne of the Infinite, thus uniting man in his weakness and helplessness with the Source of strength and power (ST 7/3/1884).
- B. That God could consent to become flesh, and dwell among fallen beings, to lift them up from their helplessness and despair, is an unfathomed mystery (ST 1/20/1890).
- C. Our only safety is in keeping fast hold of Jesus. *Never are we to lose sight of Him.* He says, "Without me ye can do nothing." We must cultivate an abiding sense of our own inefficiency and helplessness and rely wholly on Jesus (2SM 59).
- D. There is none that doeth good, no, not one" Romans 3:12. *No one has anything in him out of which righteousness can be made* (EJW, *Gospel In Creation*, Destiny Press, 9). [Note: *The messengers have been accused of apostatizing into pantheism. Does this sound like pantheism?*].
- E. That is what some of the brethren say they can't see. They say, "I can't see how, if I am in Christ, I am to acknowledge myself a helpless, undone sinner. I thought if I was in Christ, then I could thank the Lord I was good, sinless, entirely perfect, sanctified, and all that." Why, *no. He is.* When you are *in* Christ, He is perfect; He is righteous; He is holy and never errs, and *His holiness is imputed to you—is given to you.* His faithfulness, His perfection is mine, but *I am not that* (ATJ, 1893 GC *Bulletin*, No. 9).
- F. When we have come to Jesus and have His righteousness and His goodness, then can't we affirm that we are good? {*Congregation: "No."*} What is the reason? {*Congregation: "It is in Christ; it is not in us."*} You are

willing to admit then, that when you have found Jesus and all the wealth and the honor and power and the riches that there is in Him, that even then we cannot boast that we are good? Are you willing to admit that? Are you? {Voice: "Yes, sir."} Are you? {Voice: "Yes, sir."} All right (AT), 1893 *GC Bulletin*, No. 14).

IV. THE NONCONSCIOUS

- A. The Holy Spirit moves upon the inner self until it becomes conscious of the divine power of God... . Their [the righteous'] works give evidence that the Spirit is moving upon the inward man (RH 5/12/1896).
- B. Satan is trying to set up his throne in the soul-temple. When he reigns he makes himself heard and felt in *angry passions, in words of bitterness that grieve and wound*; but as light has no communion with darkness, and Christ no union with Belial, the man must be wholly for one or the other. In yielding to self-indulgence, avarice, deception, fraud, or sin of any kind, he encourages the principles of Satan in his soul and closes the door of heaven to himself (4T 346).
- C. When the rubbish is cleared away from the door of the heart, and it is thrown open in response to the invitation of Christ, *He will come in and take possession of the soul-temple* (4T 617).
- D. Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to *cleanse the soul temple* of every defilement. Then the latter rain will fall upon us *as* the early rain fell upon the disciples on the Day of Pentecost (5T 214).
- E. I wish that every minister and every one of our workers could see this matter as it has been presented to me... . When this proud, boasting self-sufficiency and this complacent self-righteousness permeate the soul, *there is no room for Jesus*. He is given an inferior place, while self swells into importance and fills the whole *temple of the soul*. This is the reason why the Lord can do so little for us (5T 538).

- F. The truth is kept altogether too much in *the outer court*. Bring it into the *inner temple of the soul*, enshrine it in the heart, and let it control the life. The word of God should be studied and obeyed, then the heart will find rest and peace and joy, and the aspirations will tend heavenward; but when truth is kept apart from the life, in *the outer court*, the heart is not warmed with the glowing fire of God's goodness (5T 547). [Note: Here she compares the mind to the sanctuary. Note references to "the word of God" and "truth." These belong in the soul-temple, not in the outer court. She makes a similar comparison between "the inner temple of the soul" and "the heart."]
- G. Point him to Jesus as the sin-pardoning Saviour. Angels of God will impress the mind. Some will refuse to be illuminated by the *light which God would let shine into the chambers of the mind and into the soul-temple*; but many will respond to the light, and from these minds deception and error in its various forms will be swept away (6T 231).
- H. David declared: "I am fearfully and wonderfully made." When God has given us such a habitation, why should not every apartment be carefully examined? *The chambers of the mind and heart are the most important*. Then, instead of living in the basement of the house, enjoying sensual and debasing pleasures, should we not open these beautiful chambers and invite the Lord Jesus to come in and dwell with us? (6T 375).
- I. Filled with fear, and almost blinded by the intensity of the light, the companions of Saul heard a voice, but saw no man. But Saul understood the words that were spoken, and to him was clearly revealed the One who spoke—even the Son of God. In the glorious Being who stood before him he saw the Crucified One. Upon the soul of the stricken Jew the image of the Saviour's countenance was imprinted forever. The words spoken struck home to his heart with appalling force. *Into the darkened chambers of his mind there poured a flood of light*, revealing the ignorance and error of his former life and his present need of the enlightenment of the Holy Spirit (AA 115).
- J. Christ is cleansing the temple in heaven from the sins of the people and we must work in harmony with him upon the earth, cleansing the soul temple from its moral defilement (RH 2/11/1890).

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- K. In the inner sanctuary of the soul the presence of Jesus is to abide (RH 10/25/1892).
- L. "The kingdom of God is within you." Christ dwells within us and He is the King. The law of God is written upon the heart and that is the law of the kingdom. Where the King and the law of the kingdom are, there is the kingdom. In the inmost recesses, the secret chamber of the heart, at the very root, the fountain of the thought—there Christ sets up His throne; there the law of God is written by the Spirit; there the King asserts His authority and sets forth the principles of His government, and allegiance to that God is Christianity. Thus at the very citadel of the soul, the very citadel of the thoughts, the very place, the only place, where sin can enter—there God sets up His throne; there He establishes His kingdom; there He puts His law, and the power to cause the authority of the law to be recognized and the principles of the law to be carried out in the life... (A. T. Jones, 1895 *GC Bulletin*, No. 18).
- M. If the Lord has brought up sins to us that we never thought of before, that only shows that He is going down to the depths, and He will reach the bottom at last; and when He finds the last thing that is unclean or impure, that is out of harmony with His will, and brings that up, and shows that to us, and we say, "I would rather have the Lord than that"—then the work is completed, and the seal of the living God can be fixed upon that character (*ATJ*, 1893 *GC Bulletin*, No. 17).
- N. What I need is freedom from my own personal sin—that sin which not only has been committed by me personally, but *which dwells in the heart*, the sin which constitutes all of my life (EJW, *Glad Tidings*, 44).

V. CREATIVE SPEAKING

- A. Your words, and the way in which they are often spoken, *create* unbelief in the position that we occupy as a people (8T 158).
- B. When a teacher manifests impatience or fretfulness toward a child, the fault may not be with the child one half as much as with the teacher. Teachers become tired with their work, then something the children say or do does not accord with their feelings, but will they let Satan's spirit enter into them, and lead them to *create* feelings in the children very unpleasant and disagreeable ... (CE144).
- C. Those who feel it their prerogative to *criticize* their fellow men are doing the work of the enemy. The Lord has set none to correct the supposed errors of others; for by beholding these imperfections they themselves become harsh and self-centered (RH 11/21/1899).
- D. If parents would succeed in the government of their children, they must have perfect control of themselves... . Impatience in the parents excites impatience in the children. Passion manifested by the parents *creates* passion in the children, and stirs up the evils of their nature (ST 4/10/1884).
- E. At the very time when they [Israel] should have been *praising* God and magnifying the name of the Lord, talking of his goodness, telling of his power, they were found in unbelief, and full of *murmuring and complaint* (ST 4/25/1895).
- F. There is a lot to be done for your children in your homes. No crossness; they are God's children. It is the Lord's heritage, and you have no right to *speak* to them in a way which will *create* an unhappy disposition and spoil their tempers. You want to speak to your children kindly (PC183).

- G. The very fact that we are always suspecting evil, goes far to *create* the evil which we suspect (PH100 17).
- H. You felt wrong, felt slighted; you *talked* and acted out your feelings, and thus *created* jealousy and distrust in many minds in regard to God's servants whom He had especially sent to you (IT 318).
- I. Fellow laborers, we are each sowing seed in the fields of life. As is the seed, so will be the harvest. If we sow distrust, envy, jealousy, self-love, bitterness of thought and feeling, we shall reap bitterness to our own souls. If we manifest kindness, love, tender thought for the feelings of others, we shall receive the same in return (5T 30).
- J. Many indulge freely in *criticism and accusing*. By *giving expression* to suspicion, jealousy, and discontent, they yield themselves as instruments to Satan. Before they realize what they are doing, the adversary has through them accomplished his purpose. The impression of evil has been made, the shadow has been cast, the arrows of Satan have found their mark. Distrust, unbelief, and downright infidelity have fastened upon those who otherwise might have accepted Christ. Meanwhile the workers for Satan look complacently upon those whom they have driven to skepticism, and who are now hardened against reproof and entreaty. They flatter themselves that in comparison with these souls they are virtuous and righteous. They do not realize that *these sad wrecks of character are the work of their own unbridled tongues* and rebellious hearts. It is through their influence that these tempted ones have fallen (COL 340-1).
- K. Satan will use all his power to win to his side the men and women who could co-operate with God in doing a precious work ... if they had warm, true hearts of tender love, and give due respect to those whom God has appointed to carry a great and important work. The men engaged in this work have been and will again be wounded by those who think and *speak* evil and *create* feelings of distrust and jealousy, which should not be tolerated or kept alive by unsanctified tongues (BE 9/18/1899).
- L. Let us stop saying [*language!*] He *will* be with us. He does not say it. Let us stop saying it; it is not faith at all. We say: "He says, 'I will be with you.'" And we ask Him to be with us, and then we wonder whether He is or not. He says, "Go ye; I am with you." Is He? Then *thank Him that it is so* [*language!*]... . We want it a more personal thing than that He "will

be," ... How can we know it? He says so. Then let us say so [*language!*], too (ATJ, 1893 GC Bulletin, No. 3).

M. Well, then, is there any prospect of your getting into doubt as to whether you are the Lord's? How is a man who wants to be the Lord's and has confessed his sins—how is it possible for him to get into doubt as to whether he is the Lord's or not? It is only by going back on the word of God altogether and not believing it at all and saying [*language!*] the Lord has lied. Is not that the only way he can do it? "He that believeth not God has made him a liar." Then the only way a man can doubt as to whether he is the Lord's or not is by going back on the word of God and saying that the Lord lies. That is the only way he can do it. Because for a man to doubt is to do that; he may not do that in so many words, but when he gets into doubt as to whether he is the Lord's that is what he has done. He has allowed unbelief to overthrow him and Satan to get the advantage and sweep everything away (ATJ, 1893 GC Bulletin, No. 17).

N. He does not save us nor bless us in the work of God at all because we are so good but because He is good and we are bad. And the blessedness of it is that He will bless us so much when we are so bad. And the rejoicing of the whole thing is that He saves us and makes us to reflect His own image, as bad as we are. That is where the rejoicing comes in.

Well, about understanding that—I cannot understand it, but I know it is so, and that is all I care for. It will take eternity to explain it so we can understand it, but as long as I know that it is so, I am not going to trouble myself and worry about how the Lord can do it or whether I can understand it. Are you? (*Congregation: "No."*)

There is another point right here that we may bear in mind—those who can't see that that is so. *Brethren, you tell the Lord over and over that it is so, and then you will see it* (ATJ, 1893 GC Bulletin, No. 9).

O. Surely all *doubt* as to acceptance with God ought to be set at rest. But it is not. The evil *heart of unbelief* still suggests doubts. "I believe all this, but—" There, stop right there. If you believed you wouldn't say [*language!*] "but." When people add "but" to the statement that they believe, they really mean, "I believe, but I don't believe" (EJW, *Christ & His Righteousness*, 11).

- P. Says one, "I have tried to give up these things before, and I have fallen again; now how do I know but what I shall fall again?" ... Simply say *[language!]*, "I know that there is power in God. And that same power which spoke the world into existence, that same power which brought Christ forth from the tomb—into the hands of that power I will yield myself and let it sustain and keep me in the new life." And day by day as we do that, our hearts will go out in *thankfulness [language!]* to God for His wonderful power (EJW, 1891 GC Bulletin, No. 10).
- Q. There never was a time in the life of any man when of himself he had power to resist temptation. We cannot do it. That proves that we must have a life different from our natural life in order to resist sin at all. That must be a life that sin has never touched and can never touch. *Repeat the glorious words over and over again, [language!]* "His life is mine, I cannot be touched by sin. His strength is my strength; His obedience is my obedience, and His life is my life. That was a sinless life, and by faith I have it, I hold to it, because it is mine, and sin cannot touch it." That is the only way to resist them, and that will be successful every time (EJW, 1891 GC Bulletin, No. 9).
- R. The whole secret of overcoming, then, lies in first wholly yielding to God with a sincere desire to do His will, next, in knowing that in our yielding He accepts us as His servants; and then, in retaining that submission to Him and leaving ourselves in His hands. Often victory can be gained only by *repeating again and again [language!]*, "O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid; thou hast loosed my bonds." This is simply an emphatic way of saying, "O Lord, I have yielded myself into thy hands as an instrument of righteousness; let thy will be done and not the dictates of the flesh." But when we can realize the force of that scripture and feel indeed that we are servants of God, immediately will come the *thought [language!]*, "Well, if I am indeed an instrument in the hands of God, He cannot use me to do evil, nor can he permit me to do evil as long as I remain in His hands. He must keep me if I am kept from evil, because I cannot keep myself. But He wants to keep me from evil, for He has shown His desire, and also His power to fulfill His desire in giving Himself for me. Therefore, I shall be kept from this evil." All these thoughts may pass through the mind instantly, and then with them must necessarily come a feeling of gladness that we shall be kept from the dreaded evil. That gladness naturally finds expression in *thanksgiving to God [language!]*, and *while we are thanking*

God the enemy retires with his temptation, and the peace of God fills the heart. Then we find that the joy in believing far outweighs all the joy that comes from indulgence in sin (EJW, *Christ & His Righteousness*, 14).

- S. It is a great thing to believe that Christ died for the ungodly. Sometimes we feel almost discouraged, the heavens seem like brass over our heads, and everything we do or say seems to come back in our faces as if it were worth nothing. We think our prayers do not ascend higher than our heads. What will you do at such a time? *You must thank God. [language!]* "Thank Him for what? I have no blessing; I don't feel that I am His child at all; what will I thank Him for?" Thank Him that Christ died for the ungodly. If it does not mean much to you the first time you *repeat the words, repeat them again [language!]*. Then light will soon come in (EJW, 1891 *GC Bulletin*. No. 8).

VI. GOD'S CREATIVE WORD

- A. The *words and promises of God* are the only foundation of our faith. Take the word of God as truth, as a living, *speaking voice to you*, and obey faithfully every requirement. God is faithful who hath promised (TSS 28).
- B. The same power that Christ exercised when He walked visibly among men is in His word. It was by His word that Jesus healed disease and cast out demons; by His word He stilled the sea and raised the dead, and the people bore witness that His word was with power. He spoke the word of God, as He had spoken to all the prophets and teachers of the Old Testament. The whole Bible is a manifestation of Christ.

The Scriptures are to be received as God's word to us, not written merely, but spoken. When the afflicted ones came to Christ, He beheld not only those who asked for help, but all who throughout the ages should come to Him in like need and with like faith. When He said to the paralytic, "Son, be of good cheer; thy sins be forgiven thee"; when He said to the woman of Capernaum, "Daughter, be of good comfort; thy faith hath made thee whole; go in peace," He spoke to other afflicted, sin-burdened ones who should seek His help. Matthew 9:2; Luke 8:48.

So with all the promises of God's word. *In them He is speaking to us individually, speaking as directly as if we could listen to His voice. It is in these promises that Christ communicates to us His grace and power.* They are leaves from that tree which is "for the healing of the nations." Rev. 22:2. Received, assimilated, they are to be the strength of the character, the inspiration and sustenance of the life. Nothing else can have such healing power. Nothing besides can impart the courage and faith which give vital energy to the whole being (MH 122). [See also DA 323, 390.]

- C. That is a wonderful promise, "If ye abide in me, and my words"—be careful to take that in—"my words abide in you." How are we to know that the words of Christ are abiding in us? How are we to understand them? It is *by appropriating His promises to our souls that we feed upon Christ* (RH 9/27/1892).
- D. With the psalmist we can say *[language!]*, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear though the earth be removed and though the mountains be carried into the midst of the sea." Psalm 46:1-3. Can we say *[language!]* that? Brethren, that time is coming. The earth will reel to and fro like a drunken man and be removed like a cottage and the mountains will skip away and pass over into the ocean. This is going to happen and there will be some people at that time who will feel perfectly calm and trustful, but they will not be composed of men and women who have never learned to say *[language!]* that *all things work together for good to them that love God, to them that are the called according to His purpose*. The man that doubts God now will doubt Him then. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty" (EJW, 1891 GC Bulletin, No. 14). *[Note here the quotation from Psalm 46:1-3. Look this up in SOP. She refers to this text innumerable times as applying specifically to the people of God at the time of Christ's return.]*
- E. God has provided every spiritual blessing that man needs, and more than he can realize. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places [things] in Christ" (Ephesians 1:3). A man to whom this was quoted once *asked [language!]*, "If this is so, why do I not have all spiritual blessings? Why is it that I lack so much, and have so little enjoyment in the Christian life?" The answer ran thus: "What would you say of a man who should come to your house nearly starved, if, when you had loaded the table with the best that your house affords, he still wrings his hands, and *moans [language!]*, 'Oh, I am so hungry; how I wish I had something to eat!' You would say that if he is hungry, the fault is all his own; that plenty has been given him, and that all he has to do is to take hold and eat. The fact that he is still starving does not prove that you have not given him everything he needs. *Thus it is with the gracious gifts of God. He has given you all spiritual blessings, and if you lack, it is because you will not take [speak and think as if you had!] that which He has so richly provided.*"

The man insisted that this was not a fair illustration, for, said he, "The beggar can see the food before him on the table, but I cannot see the blessings of God." True, we cannot see them, but we may be more sure of them than if we could see them. *We have the assurance of the word of God that they have been given to us, and there can be no doubt about it. Our eyes often deceive us, but the word of the Lord never does.* "The things which are seen are temporal; but the things which are not seen are eternal" (2 Corinthians 4:18). *God's word makes things so that did not exist before; therefore we may rest assured that all things that we need for this life, as well as for that which is to come, have been freely given to us, and that we have only to appropriate [ask and praise God for!] them* (EJW, *Gospel In Creation*, No. 5).

- F. "Now faith is the substance of things hoped for, the evidence of things not seen" Heb 11:1.

If you should hear God say with an audible voice that you are His child, you would consider that sufficient witness. Well, when God speaks in His word, it is the same as though He spoke with an audible voice, and your faith is the evidence that you hear and believe.

This is so important a matter that it is worth careful consideration. Let us read a little more of the record. First, we read that we are "all the children of God by faith in Christ Jesus." Gal. 3:26. This is a *positive* confirmation of what I said concerning our unbelief in the witness. Our faith makes us children of God. But how do we obtain this faith? "Faith cometh by hearing, and hearing by the word of God." Rom. 10:17. But how can we obtain faith in God's word? Just believe that God cannot lie. You would hardly call God a liar to His face, but that is just what you do if you don't believe His word. All you have to do to believe is to believe. "The word is nigh thee, *even in thy mouth [language!], and in thy heart*; that is, the word of faith, which we preach; that if thou shalt *confess with thy mouth [language!]* the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on Him shall not be ashamed" Rom. 10:8-11. (EJW, *Christ & His Righteousness*, 11).

- G. The word of God is the voice of the Spirit of God (EJW, *1891 GC Bulletin*, No. 12).

- H. The twenty-eighth verse [of Romans 8] is quoted wrong very often and applied wrong, very much more often, just by the changing of tense. People read it, "We know that all things *will* work together for good to them that love God." But that is not what Paul says. He says that all things work together for good, at the present time, for those who love God. But says one, I don't know that they do. Well, just take hold of this Scripture, and believe it and then you will know it. The only way that we can know is by believing the word of God. We shall then find that all things do work together for good to them that love God. This is the joy of the Christian—that there cannot anything bad happen to him (EJW, *1891 GC Bulletin*, No. 13).
- I. Romans fourth chapter tells more about *what Abraham said, or rather what he thought*. [*language!*] Rom. 4:20-22: "He staggered not at the promise of God through unbelief, but was strong in faith giving glory to God: and being fully persuaded that, what he had promised he was able to perform. And therefore it was imputed to him for righteousness" (ATJ, *1893 GC Bulletin*, No. 16).
- J. When Abraham and Sarah had cleared themselves of all the scheme of unbelief which had produced Ishmael and had stood upon *faith alone—dependence on the word of God alone*—Isaac, the true child of the promise, was born (ATJ, RH 1/31/1899).
- K. When Mary asked, "How shall this be?" (Luke 1:34) with a desire for further information, she was told how. But when Zacharias asked, "Whereby shall I know this?" (Luke 1:18), thus plainly showing his disbelief of the angel's words, he was punished (EJW, *Waggoner On Romans*, No. 3).
- L. When you come to God in the name of Jesus, having surrendered yourself to His death and life so that you do not bear His name in vain because Christ lives in you, you have only to remember that every sin was on Him, and is still on Him, and that He is the conqueror, and straightway *you will say (language!)*, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" 1 Cor. 15:57, KJV. "Now thanks be unto God, which always causeth us to triumph in Christ." 2 Cor. 2:14, KJV. (EJW, *Glad Tidings*, 63).

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- M. The whole secret of justification by faith and life and peace in Christ lies in believing the Bible. It is one thing to say we believe the Bible and another thing to take every word in it as if it had been spoken by the mouth of God to us individually. (EJW, 1891 *GC Bulletin*, No. 8).
- N. There are many things that we cannot tell why we believe and to our very senses they do not appear to be so, but the very fact that *God has promised* that if we do believe them they will be so, makes them so, when we take hold and believe them. We can never know this till we do believe, but when we do believe, then we will know (EJW, 1891 *GC Bulletin*, No. 14).

[**Note:** *This, in a nutshell, is living by faith. Faith is promise-based substance. It is evidence such as we could take into court to prove our case. God desires us to begin acting and speaking as if His word were real and true in our own case. Making His word real in our minds and consciousness is called "faith"—the Compiler.*]

VII. PRAISE

- A. Our faith is to be expressed in thanksgiving. "Whoso offereth praise glorifieth God." "In everything give thanks." "Bless the Lord, O my soul, and all that is within me, bless His Holy Name." Let expressions of praise flow forth from human lips. We are to rejoice in the Lord more than we have done... . The one all-absorbing motive of the true Christian is to give an expression of the goodness and the love of Christ (BT 1/1/1908).
- B. Shall all our devotional exercises consist in asking and receiving? Shall we be always thinking of our wants and never of the benefits we receive? Shall we be recipients of His mercies and never express our gratitude to God, never praise Him for what He has done for us? We do not pray any too much, but we are too sparing of giving thanks. If the loving-kindness of God called forth more thanksgiving and praise, we would have far more power in prayer. We would abound more and more in the love of God and have more bestowed to praise Him for. You who complain that God does not hear your prayers, change your present order and mingle praise with your petitions. When you consider His goodness and mercies you will find that He will consider your wants (5T 317).
- C. We should educate the mind to dwell on heavenly things. We should accustom the heart to dwell in a frame of gratitude and praise. The more we praise God, the more we shall have to praise Him for, and our hearts will become attuned to His praise (RH 5/28/1889).
- D. For weeks I have felt a hungering and thirsting for salvation, and we have enjoyed almost uninterrupted communion with God. Why do we stay away from the fountain, when we can come and drink? Why do we die for bread, when there is a storehouse full? It is rich and free. O my soul, feast upon it, and daily drink in heavenly joys. I will not hold my peace. The praise of God is in my heart and upon my lips. We can rejoice in the

fullness of our Saviour's love. We can feast upon His excellent glory. My soul testifies to this. My gloom has been dispersed by this precious light, and I can never forget it. Lord, help me to keep it in lively remembrance. Awake, all the energies of my soul! Awake, and adore thy Redeemer for His wondrous love! (1T 98).

- E. Do not dishonor God by words of repining, but praise Him with heart and soul and voice. Look on the bright side of everything. Do not bring a cloud or shadow into your home. Praise Him who is the light of your countenance and your God. Do this, and see how smoothly everything will go (2SM 267).
- F. To praise God in fullness and sincerity of heart is as much a duty as is prayer. We are to show to the world and to all the heavenly intelligences that we appreciate the wonderful love of God for fallen humanity and that we are expecting larger and yet larger blessings from His infinite fullness. Far more than we do, we need to speak of the precious chapters in our experience. After a special outpouring of the Holy Spirit, our joy in the Lord and our efficiency in His service would be greatly increased by recounting His goodness and His wonderful works in behalf of His children (COL 299).
- G. How can I ever have the blessing and the benefit there is in that thing if I do not take the thing? If I am always hesitating and afraid that I am not free from the service of sin, how long will it take to get me free from the service of sin? *That very hesitating, that very fear, is from doubt, is from unbelief, and is sin in itself.* But in Him, when God has wrought out for us indeed freedom from the service of sin, *we have the right to thank [language!] God for it and as certainly as we claim it and thank Him for it, we shall enjoy it* (ATJ, 1895 GC Bulletin, No. 18).
- H. Isn't it true, then, of Isa. 60:1: "Arise, shine, for thy light is come and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth and gross darkness the people, but the Lord shall arise upon thee and his glory shall be seen upon thee." Brethren, He can do it. He wants to. Let us let Him. {*Congregation: "Amen."*} And let us praise Him [language!] while He is doing it.

Now can't we praise the Lord? Then everybody in this house that wants to do it, you just go right ahead now. I will say amen to every word of

it, for my soul magnifies Him, too, brethren. My soul praises Him, too, brethren, because He is my Saviour. He has completed the work. He has done His gracious work. He has saved me. He saves all. Let us thank him forevermore (ATJ, 1893 *GC Bulletin*, No 18).

- I. "Therefore the redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads. They shall obtain gladness and joy, and sorrow and mourning shall flee away."

How are they going to go to Zion? With singing [*language!*]. Then let us begin it now. Why the Lord doesn't want us to go with our heads bowed down and skulking around as though we were afraid to be seen and had no place in the world. "Look up, and lift up your heads, for your redemption draweth nigh!" said Jesus. We belong in this world, every one of us, until God is done with us, and Satan himself cannot do us any damage until the Lord is done with us, and even then he cannot do us any damage. Let us go on our way with singing then. Let us be glad of it. (ATJ, 1893 *GC Bulletin*, No. 6).

- J. When God brought Israel out of Egypt, it was His purpose to bring them to Mount Zion as directly as they could go. When they had crossed the Red Sea, they sang [*language!*] an inspired song, of which this was a part: "Thou in Thy mercy hast led forth the people which Thou hast redeemed: Thou hast guided them in Thy strength unto Thy holy habitation." "Thou shalt bring them in, and plant them in the mountain of Thine inheritance, in the place, O Lord, which Thou hast made for Thee to dwell in, in the sanctuary, O Lord, which Thy hands have established." Exodus 15:13, 17, KJV.

If they had continued singing, they would very soon have come to Zion. For the redeemed of the Lord "come to Zion with singing, with everlasting joy upon their heads." Isaiah 35:10. The dividing of the Red Sea was the proof of this. See Isaiah 51:10, 11. But they soon forgot the Lord and murmured [*language!*] in unbelief. Therefore the law "was added because of transgressions." Galatians 3:19. It was their own fault—the result of their sinful unbelief—that they came to Mount Sinai instead of to Mount Zion. (EJW, *Glad Tidings*, 102).

- K. There is no one who would think of complaining [*language!*] when he was having a good time. But the Christian is having a good time all the time,

for *all things work together for good to him*. These bad things good, that are concocted against us? Yes, for although they are bad when they start and are designed to ruin us, yet by the time they get to us, God transforms them into good. When we look at things in this way, we can praise God [language!] no matter what happens (EJW, 1891 *GC Bulletin*, No. 13).

- L. Neither one of them [*Christ or Satan*] can take our service against our will. Of ourselves we have no power to stand against Satan; we have tried that. We have no power to meet him; we cannot face him and conquer him. We have no power at all, but at the same time we know that we do not want to be his servants. Yes, and we will not only say [language!], I do not want to be his servant, but I will not be his servant. So instead of putting our strength against Satan, we yield ourselves to Christ and *repeat over and over again* [language!], like David the psalmist, "O Lord, truly I am thy servant; I am thy servant and the son of thine handmaid; thou hast loosed my bonds." Psalm 116:16.

What? I was a bond-servant of Satan's but just the moment I said [language!] to Christ, "I will be your servant," He loosed my bonds and took upon Himself the responsibility of defending me against Satan, who has no right to me. So when Satan comes to take me back and make me his bond-servant again, Christ meets him, even as He met him when He was here upon the earth. So simply tell your own heart [*self-talk tape, language!*], and Satan, that you are Christ's and that He has loosed your bonds. Then you are loosed indeed. You have counted the cost and now you can take the words of David and *repeat them over and over* [language!].

Your life is no longer your own, it is the life of Christ. His life, His very existence, is pitted against Satan. The battle goes over our heads, for we are dead and our life is hid with Christ in God. Says the psalmist, "Thou shalt keep them in the secret of thy presence from the pride of man: Thou shalt keep them secretly in a pavilion from the strife of tongues." The battle between Christ and Satan is being waged over our heads and we are hid in the secret pavilion. This is the victory that overcometh the world, for Christ has gained the victory over Satan and *by grasping the promises of Christ by faith* [language!] and laying hold upon the life of Christ, the victory over Satan is ours (EJW, 1891 *GC Bulletin*, No. 10).

[Note: Another way of saying this is; the promises which we grasp by faith, praising God that it is so, bring the life of Christ into our life, giving us victory.]

VIII. SABBATH REST

- A. The religious life is simply abiding in Christ (RH 7/28/1896).
- B. When it becomes the habit of the soul to converse with God, the power of the evil one is broken, for Satan cannot abide near the soul that draws nigh to God (RH 12/3/1889).
- C. A proper understanding of the Sabbath and its **object** ... would forever set at rest the inquiry that often arises in the minds of persons who are convinced that they ought to obey God in the matter of Sabbath observance. The question is, "If I should keep the seventh day, how could I make a living? I shall doubtless lose my position, and since comparatively few people keep that day, and it is the principal business day of the week, I shall not be able to find employment. What can I do?" I say such a question will never be asked by one who knows the nature and object of the Sabbath. He will know that the Sabbath itself points out the answer. The very idea of Sabbath observance is that of *perfect trust* in God, whose power brought the universe from nothing, and upholds it, and whose love for His creatures is equal to His power to do them good (EJW, *Gospel In Creation*, 7).
- D. Faith comes by hearing, and hearing by the word of God. Rom. 10:17. What is the source of faith, then? {*Congregation: "The Word of God."*} How does faith come to us? {*Congregation: "By hearing the word of God."*} Faith comes to us by the word of God. That is the source, the fountain of faith. Then when that word is read, you yield to that and say, "That is so." I take that as it says; with no attempt to explain it even to myself. I take it as God says it; I receive it just as He says it; I *rest* upon it just as He says it (ATJ, 1893 *GC Bulletin*, No. 15).

- E. When God speaks and we believe it, then we know, each one for himself that the righteousness of God is our own, that we are entitled to it, that it belongs to us and that we can *rest in perfect peace upon it* (ATJ, 1893 GC Bulletin, No. 18).
- F. "We glory in tribulations also: knowing that tribulation worketh patience." Some say that tribulation worketh impatience. This is not true. If a man is not justified by faith, tribulation will develop the impatience that is in him. How is it, then, that tribulation worketh patience? Let these texts answer: "Casting all your care upon Him; for He careth for you." 1 Peter 5:7. "Cast thy burden upon the Lord, and He shall sustain thee." Psalm 55:22. "Come unto me all ye that labor and are heavy laden, and I will give you rest." Matthew 11:28. He takes the heavy loads away. What is that burden? Anything that worries or vexes us. It matters not whether it be a small thing—a little trial—or a great one. Cast it on the Lord. We rejoice in tribulation because we have Christ with us, and we cast all the burden on Him. He is able to bear them. He has already borne them for all the world, so we cannot add to His burden. How do we get rid of the burdens? Give them to Christ and then say, "He has them." And He has them whether you feel any different or not. Then you will experience the truth of the words, "I will give you rest." It is rest even though the physical pain still racks the body. For Christ bears that tribulation, and you are lifted up above all pain (EJW, 1891 GC Bulletin, No. 7).

IX. UNION WITH CHRIST

- A. You must cultivate the habit of discerning a power beyond that which can be seen with human vision (RH 4/12/1892).
- B. When this intimacy of connection and communion is formed, our sins are laid upon Christ; His righteousness is imputed to us (5 T 229).
- C. Moses did not merely think of God; he saw Him. God was the constant vision before him; he never lost sight of His face. He saw Jesus as his Saviour, and he believed that the Saviour's merits would be imputed to him. This faith was to Moses no guesswork; it was a reality. *This is the kind of faith we need*, faith that will endure the test. Oh, how often we yield to temptation because we do not keep our eye upon Jesus! Our faith is not continuous because, through self-indulgence, we sin, and then we cannot endure "as seeing Him who is invisible."

My brother, make Christ your daily, hourly companion, and you will not complain that you have no faith (5T 652).

- D. No human being is righteous any longer than he has faith in God and maintains a vital connection with Him (7T 194).
- E. "Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people *in the closing up of the great day of atonement*." "The work of which the prophet Zechariah writes is a type of the spiritual restoration to be wrought for Israel *before the end of time*." "The golden oil represents the grace with which God keeps the lamps of believers supplied." "Oil is a symbol of the Holy Spirit; ... lamps ... represent a knowledge of the truth" "When the anointed ones [angels] empty themselves through the golden pipes, the golden oil flows out of themselves into the golden bowls, to flow forth into the lamps, 'the

churches." "This holy oil is poured from heaven in the messages of God's Spirit." "The filthy garments are removed ... and man, all undeserving, stands before the Lord cleansed from all unrighteousness and clothed with the imputed righteousness of Christ. Oh, what a change of raiment is this!" (5T 472; 7A 190, 189; RH 9/17/1895 and 3/27/1894; TM 337; RH 9/17/1895; 7A 188).

- F. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness (COL 312).
- G. The saving power of grace is not guess work; it consists in an actual relation between sinful man and his heavenly Father (*EGW 1888 Materials*, 1302).
- H. The object of these things [*sanctuary service*] was the living presence of Christ in the temple of the heart day by day, as the service was going on. It all means Christ and He is not far; the object, the end, of all these things is right near (ATJ, 1895 *GC Bulletin*, No. 25).
- I. They preached that gospel, that mystery of God, and what is that? "Christ in you the hope of glory" (ATJ, 1893 *GC Bulletin*, No. 7).
- J. The presence of Christ, the personal presence of Christ—"Christ in you the hope of glory"—that is the gospel, isn't it? (ATJ, 1893 *GC Bulletin*, No. 13).
- K. Is it possible for any man ... to render to the ten commandments what they require ... without having the mind of Jesus Christ itself? (*Congregation*: "No, sir.") Well, can I have the mind of Christ without the rest of Him? No, I cannot. Therefore as I cannot have the mind of Christ without the rest of Him, it follows that I must have the personal presence of Christ Himself (ATJ, 1893 *GC Bulletin*, No. 11).
- L. The question is how to obtain righteousness—salvation from sin—and the inheritance that comes with it. The fact is that it can be obtained only by faith—by receiving Christ into the heart and allowing Him to live

His life in us [(EGW, *Glad Tidings*, 109). Notice *how Waggoner defines "faith" here.*]

- M. The eleventh verse [of *Romans 5*] states one of the fruits that must follow from a knowledge that we are "saved by his life." When men have a well-grounded assurance that they are saved by the life of Jesus Christ, when they realize *it is so* till it becomes a part of their very being, they will joy in God through Jesus Christ their Lord. There can be nothing but joy in the heart of an individual when he knows that he is saved by the life of Christ. That is the secret of joying in tribulation (EJW, *1891 GC Bulletin*, No. 9).
- N. We sometimes think that we look back to Christ and that the patriarchs and prophets looked forward to Him. Is it so? We look up to Christ and so did they. We look to Christ a loving Redeemer *by our side*, and so did they. Said Moses to the children of Israel: "It is not in heaven, that thou shouldst say, who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? ... But *the word is very nigh unto thee, in thy mouth and in thy heart* that thou mayest do it." The Word, which was Christ the Redeemer, was nigh unto them, and He is nigh unto us (EJW, *1891 GC Bulletin*, No. 8).

X. PRINCIPLES OF SPEAKING

A. General

1. So great is the intemperance in speech that much instruction has been given on this subject by the Great Teacher. He has given special directions for the discipline of the tongue. Study and obey these directions (RH 7/21/1904).

2. The tongue is a little member, but the words it frames have great power... the words you utter show what power is controlling the heart (RH 5/12/1910).

3. There is, perhaps, no error that old and young are more ready to pass over lightly in themselves than hasty, impatient speech... There is a wonderful power in silence. When impatient words are spoken to you, do not retaliate (RH 10/31/1907).

4. Whenever little annoyances and trials arise, ask God in silent prayer to give you strength and grace to bear them patiently. There is a power in silence; do not speak a word until you have sent up your petition to the God of heaven. If you will always do this, you will soon overcome your hasty temper, and you will have a little heaven here to go to heaven in (RH 11/19/1908).

5. Every soul is surrounded by an atmosphere of its own—an atmosphere, it may be, charged with the life-giving power of faith, courage, and hope, and sweet with the fragrance of love. Or it may be heavy and chill with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished sin. By the atmosphere surrounding us, every person

with whom we come in contact is consciously or unconsciously affected (COL 339).

6. It would be well to have a trespass-offering box in sight, and have all the household agreed that whosoever speaks unkindly of another or utters angry words, shall drop into the trespass-offering box a certain sum of money. This would put them upon their guard against the wicked words which work injury... . Cultivate the habit of speaking well of your brethren (RH 3/12/1895).

7. *Every uttered word exerts an influence...* . Satan rules the tongues of all who give themselves into his keeping, filling the heart with envy and jealousy... . There is need to close the door which now stands open in the free, unjust use of the tongue, by which the enemy so often enters (RH 2/16/1897).

8. We are to repeat as seldom as possible the sentiments of Satan's forming (RH 5/3/1906).

9. Slandorous speeches, which is in truth cannibalism, will not be spoken by those who are feeding on that which is the Bread of Life, the Word of the living God, and delighting themselves on the marrow and fatness of God's exceeding great and precious promises. Through Jesus Christ the soul is in communion with the heavenly angels, and can have no desire to indulge in foolish chit-chat conversation, to sit at the table with slanderers (cannibals) (Letter 14a, 1893).

10. No man should regard himself as qualified to enter the ministry until by persevering effort he has overcome every defect in his utterance... . Let not those who kneel around the family altar put their faces in their hands close down to the chair when they address God (6T 381).

11. Un-Christlike speech lies at the foundation of nine-tenths of all the difficulties that exist in the church... . Those only will enter heaven who have overcome the temptation to think and speak evil (RH 11/24/1904).

12. There are some in our churches who, if there is discouragement in any line, are sure to talk about it. This is not the right way to do... . In our labors there is need of carefulness of speech (RH 7/29/1909).

13. Satan will tempt you, but do not yield. Do not speak one word of which the enemy can take advantage (1/28/1904).

14. Many, many times I have wished that there might be circulated a pledge containing a solemn promise to speak only those words that are pleasing to God (RH 5/26/1904).

15. Unless we control our words and temper, we are slaves to Satan. . . . All this jangling, and unpleasant, impatient, fretful words are an offering presented to his satanic majesty. . . . The restraint God's word imposes on us is for our interest. . . . Under this holy restraint we shall increase in grace and humility, and it will become easy to speak right (RH 4/22/1862).

16. You will have no reward for your suffering, for you have caused it yourselves. *Your own words have been like deadly poison upon nerve and brain, upon bone and muscle* (1T 696).

17. Unless you cultivate a cheerful, happy, grateful frame of mind, Satan will eventually lead you captive at his will. . . . Never allow censure to escape your lips, for it is like desolating hail to those around you (1T 704).

18. Those who in speech act as the Gentiles act, cannot be introduced into the heavenly courts (ISM 166).

19. Every Christian is called to make known to others the unsearchable riches of Christ; therefore he should seek for perfection in speech. He should present the word of God in a way that will commend it to the hearers. God does not design that His human channels shall be uncouth. It is not His will that man shall belittle or degrade the heavenly current that flows through him to the world (COL 336).

20. If the divine harmony of truth and love exists in the heart, it will shine forth in words and actions. The most careful cultivation of the outward proprieties and courtesies of life has not sufficient power to shut out all fretfulness, harsh judgment, and unbecoming speech. The spirit of genuine benevolence must *dwell in the heart*. Love imparts to its possessor grace, propriety, and comeliness of deportment. Love illuminates the countenance and subdues the voice; it refines and elevates the entire man.

It brings him into harmony with God, for it is a heavenly attribute (CH 403).

21. Disobedience has closed the door to a vast amount of knowledge that might have been gained from the word of God. Had men been obedient, they would have understood the plan of God's government. The heavenly world would have opened its chambers of grace and glory for exploration. In form, *in speech*, in song, human beings would have been altogether superior to what they are now. The mystery of redemption, the incarnation of Christ, His atoning sacrifice, would not be vague in our minds. They would be not only better understood, but altogether more highly appreciated (CT 440).

22. Never allow yourself to talk in a hopeless, discouraged way. If you do you will lose much. By looking at appearances and complaining when difficulties and pressure come, you give evidence of a sickly, enfeebled faith. *Talk and act as if your faith was invincible* (COL 167).

23. Closely connected with Christ's warning in regard to the sin against the Holy Spirit is a warning against idle and evil words. The words are an indication of that which is in the heart. "Out of the abundance of the heart the mouth speaketh." But the words are more than an indication of character; *they have power to react on the character*. Men are influenced by their own words. Often under a momentary impulse, prompted by Satan, they give utterance to jealousy or evil surmising, expressing that which they do not really believe; but the expression reacts on the thoughts. They are deceived by their words, and come to believe that true which was spoken at Satan's instigation. Having once expressed an opinion or decision, they are often too proud to retract it, and try to prove themselves in the right, until they come to believe that they are. It is dangerous to utter a word of doubt, dangerous to question and criticize divine light (DA 323).

B. Most Precious Talent

1. Of all the gifts that God has bestowed upon men, none is more precious than the gift of speech. If sanctified by the Holy Spirit, it is a power for good. It is with the tongue that we convince and persuade; with it we

offer prayer and praise to God; and with it we convey rich thoughts of the Redeemer's love (6T 337).

2. They will practice true Christian courtesy, bearing in mind that Christ, *their Companion*, cannot approve of harsh, unkind words or feelings. Their words will be purified. The power of speech will be regarded as a precious talent, lent them to do a high and holy work (6T 322).

3. [Abigail's] words could have come only from the lips of one who had partaken of the wisdom from above. The piety of Abigail, like the fragrance of a flower, breathed out all unconsciously in face and word and action. The Spirit of the Son of God was abiding in her soul. Her speech, seasoned with grace, and full of kindness and peace, shed a heavenly influence. Better impulses came to David, and he trembled as he thought what might have been the consequences of his rash purpose (*Conflict and Courage*, 169).

4. All should have something to say [in meetings] for the Lord, for by so doing they will be blest. I saw that God has been merciful in giving us the power of speech. He has given us a tongue, and we are accountable to Him for its use. We should glorify God with our mouth, speaking in honor of the truth and of His unbounded mercy, and *overcome by the word of our testimony through the blood of the Lamb* (EW 114).

C. Praise

1. My soul filled with praise and thanksgiving to God from whom come all our mercies and blessings. The Lord is good, and His mercies endure forever. I will praise Him who is the light of my countenance and my God. He is the soul of all efficiency and power. Why do we not praise Him by speaking words of hope and comfort to others? Why are our lips so silent? Speech is a gift of Heaven, and it should be used in sounding forth the praises of Him who hath called us out of darkness into His marvelous light (*That I May Know Him*, 219).

2. Learn to converse in the language that is spoken by those who are translated into God's kingdom... . The love of God is revealed by the expression of *praise*. Those who are consecrated to God will show this by their sanctified conversation. If their hearts are pure, their words will be

pure, showing an elevated principle working in a sanctified direction. The mind will be absorbed in holy contemplation and there will be a sense of the *presence of God* (RH 1/18/1898).

3. In our devotional meetings, our voices should express by prayer and praise our adoration of the heavenly Father, that all may know that we worship God in simplicity and truth, and in the beauty of holiness. Precious indeed in this world of sin and ignorance is the gift of speech, the melody of the human voice, when devoted to the praise of Him who hath loved us and given Himself for us (CT 245).

4. The riches of the grace of Christ which He is ever ready to bestow upon us, we are to impart in true, hopeful words. "Rejoice in the Lord alway: and again I say, rejoice." If we would guard our words, so that nothing but kindness shall escape our lips, we will give evidence that we are preparing to become members of the heavenly family. In words and works we shall show forth the praises of Him who has called us out of darkness into His marvelous light. Oh, what a *reformatory* influence would go forth if we as a people would value at its true worth the talent of speech and its influence upon human souls! (MM 213; *The Voice in Speech and Song*, 22).

5. Talk to your heart constantly the language of faith (ST 5/15/1884).

D. Unity

1. All dissension, all differences and faultfinding, should be put away, with all evil speaking and bitterness; kindness, love, and compassion for one another should be cherished, that the prayer of Christ that His disciples might be one as He is one with the Father may be answered (5T 279).

2. It was after the early disciples had spent ten days in supplication, after all differences had been put away, and they had united in deep heart-searching, and in confession and putting away of sins, and in drawing together in holy fellowship, that the Holy Ghost came upon them, and the promise of Christ was fulfilled. There was a wonderful outpouring of the Holy Spirit. Suddenly there came from heaven the sound as of a rushing mighty wind, and it filled all the house where they were sitting (RH 3/11/1909).

3. There is no fretfulness seen in the home if Christ is the peace principle exercised in your soul. There is no uncourteousness there. There is no roughness or sharp speech there (1MCP 175).

4. The strength of God's people lies in their union with Him through His only-begotten Son, and their union with one another. . . . They will reveal the fragrance of His character in the talent of speech, in the cultivation of hospitality, of kindness, of Christian courtesy and heavenly politeness (6ABC 1083).

5. By a carnality in words, the talent of speech has been an injury to the precious cause of present truth. The time has come when all the differences must be put away fully, and thoroughly, and now, without delay, attempt a united, systematic effort to the one great object—sanctification through Jesus Christ to the obedience of the truth. "Sanctify them through thy truth; thy Word is truth." (*AU Gleaner* 1/8/1902).

6. The love of Jesus always leads to Christian courtesy, refinement of language, and purity of expression that testify the company we are with—that like Enoch we are walking with God. There is no storming, no harshness, but a sweet fragrance in speech and in spirit (*That I May Know Him*, 198).

7. When Satan tells you that you are a sinner, and points out this neglect and that wrong, tell him you know you are a sinner, but that Jesus Christ came into the world to save sinners. Tell him, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Repeat the promise, "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." If you draw nigh to God, he will draw nigh to you (RH 9/20/1892). [*Note: Is EGW recommending that we talk to Satan? No. In metaphorical language she says: When thoughts such as these cross your mind, recognize their source. She then advocates the use of sanctified speaking to vanquish both the thoughts and their source.*]

8. The unity existing between Christ and his followers is to be as much greater than now exists as you can possibly comprehend. *When you have this unity, you will have power.* Angels will minister through your words and through your works in every place where you are. There will be revealed a living connection with the living God who rules in heaven and in earth (*General Conference Bulletin*, May 17, 1909).

E. Communion

1. When it becomes the habit of the soul to converse with God, the power of the evil one is broken; for Satan cannot abide near the soul that draws nigh unto God (RH 12/3/1889).
 2. You must cultivate the habit of discerning a power beyond that which can be seen with human vision (RH 4/12/1892).
 3. No sooner is the name of Jesus mentioned in love and tenderness than angels of God draw near to soften and subdue the heart (6T 339).
 4. By gentle and patient ministry they [angels] move upon the human spirit, to bring the lost into a fellowship with Christ which is even closer than they themselves can know (DA 21).
 5. Entering into communion with our Savior, we enter the region of peace (RH 5/19/1896).
 6. How few realize that Jesus, unseen, is walking by their side! ... How many hearts would burn with holy joy if they only knew that the Saviour was by their side, that the holy atmosphere of His presence was surrounding them, and they were feeding on the bread of life! How pleased the Saviour would be to hear His followers talking on His precious lessons of instruction and to know that they had a relish for holy things! (CT 342). [**Note:** Where is Christ? By their side; surrounding them.]
 7. As a shield from temptation and an inspiration to purity and truth, no other influence can equal the *sense of God's presence*. . . Such a shield, *faith*, if cherished, will bring to every soul (Ed. 255).
 8. Whatever line of investigation we pursue, with a sincere purpose to arrive at truth, we are brought in touch with the unseen, mighty Intelligence that is working in and through all. *The mind of man is brought into communion with the mind of God*, the finite with the Infinite. The effect of such communion on body and mind and soul is beyond estimate.
- In this communion is found the highest education.* It is God's own method of development. "Acquaint now thyself with Him" (Job 22:21), is His message to mankind (Ed. 14).

XI. RELEVANT ARTICLES

Jesus As a Child

Jesus carried into His labor cheerfulness and tact. It requires much patience and spirituality to bring Bible religion into the home life and into the workshop, to bear the strain of worldly business, and yet keep the eye single to the glory of God. This is where Christ was a helper. He was never so full of worldly care as to have no time or thought for heavenly things. Often He expressed the gladness of His heart by singing psalms and heavenly songs. Often the dwellers in Nazareth heard His voice raised in praise and thanksgiving to God. He held communion with heaven in song; and as His companions complained of weariness from labor, they were cheered by the sweet melody from His lips. His praise seemed to banish the evil angels, and, like incense, fill the place with fragrance. The minds of His hearers were carried away from their earthly exile, to the heavenly home.

Heavenly beings were His attendants, and the culture of holy thoughts and communings was His. In childhood He acted independently of the rabbinical laws. The Scriptures of the Old Testament were His constant study, and the words, "Thus saith the Lord," were ever upon His lips.

He did not attack the precepts or practices of the learned teachers; but when reproved for His own simple habits, He presented the word of God in justification of His conduct... . Jesus seemed to know the Scriptures from beginning to end, and He presented them in their true import... .

To every temptation He had one answer, "It is written." He rarely rebuked any wrongdoing of His brothers, but He had a word from God to speak to them. Often He was accused of cowardice for refusing to unite with them in some forbidden act; but His answer was It is written, 'The fear of the Lord, that is wisdom; and to depart from evil is understanding.' Job 28:28.

There were some who sought His society, feeling at peace in His presence; but many avoided Him, because they were rebuked by His stainless life. Young

companions urged Him to do as they did. He was bright and cheerful; they enjoyed His presence, and welcomed His ready suggestions; but they were impatient at His scruples, and pronounced Him narrow and strait-laced. Jesus answered It is written, 'Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word.' 'Thy word have I hid in mine heart, that I might not sin against Thee.' Ps. 119:9, 11.

Often He was asked, Why are you bent on being so singular, so different from us all? It is written He said, 'Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep His testimonies, and that seek Him with the whole heart. They also do no iniquity: they walk in His ways.' Ps. 119:1-3.

When questioned why He did not join in the frolics of the youth of Nazareth, He said It is written, 'I have rejoiced in the way of Thy testimonies, as much as in all riches. I will meditate in Thy precepts, and have respect unto Thy ways. I will delight myself in Thy statutes: I will not forget Thy word.' Ps. 119:14-16... .

Again and again He was asked, Why do You submit to such despicable usage, even from Your brothers? It is written He said, 'My son, forget not My law; but let thine heart keep My commandments: for length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so shalt thou find favor and good understanding in the sight of God and man.' Prov. 3:1-4.

His hours of happiness were found when alone with nature and with God. Whenever it was His privilege, He turned aside from the scene of His labor, to go into the fields, to meditate in the green valleys, to hold communion with God on the mountainside or amid the trees of the forest (DA 70, 73, 84-90).

The Importance of Expressing Gratitude and Praise

Nothing tends more to promote health of body and of soul than does a spirit of gratitude and praise. It is a positive duty to resist melancholy, discontented thoughts and feelings—as *much a duty as it is to pray*. If we are heaven-bound, how can we go as a band of mourners, groaning and complaining all along the way to our Father's house?

Those professed Christians who are constantly complaining, and who seem to think cheerfulness and happiness a sin, have no genuine religion. *Those*

who take a mournful pleasure in all that is melancholy in the natural world; who choose to look upon dead leaves rather than to gather the beautiful living flowers; who see no beauty in grand mountain heights and in valleys clothed with living green; who close their senses to the joyful voice which speaks to them in nature, and which is sweet and musical to the listening ear—these are not in Christ. They are gathering to themselves gloom and darkness, when they might have brightness, even the Sun of Righteousness arising in their hearts with healing in His beams.

Often your mind may be clouded because of pain. Then do not try to think. You know that Jesus loves you. He understands your weakness. You may do His will by simply resting in His arms.

It is a law of nature that our thoughts and feelings are encouraged and strengthened as we give them utterance. While words express thoughts, it is also true that thoughts follow words. If we would give more expression to our faith, rejoice more in the blessings that we know we have—the great mercy and love of God—we should have more faith and greater joy. No tongue can express, no finite mind can conceive, the blessing that results from appreciating the goodness and love of God. Even on earth we may have joy as a wellspring, never failing, because fed by the streams that flow from the throne of God.

Then let us educate our hearts and lips to speak the praise of God for His matchless love. Let us educate our souls to be hopeful, and to abide in the light shining from the cross of Calvary. Never should we forget that we are children of the heavenly King, sons and daughters of the Lord of hosts. It is our privilege to maintain a calm repose in God.

"Let the peace of God rule in your hearts; ... and be ye thankful." Col. 3:15. Forgetting our own difficulties and troubles, let us praise God for an opportunity to live for the glory of His name. Let the fresh blessings of each new day awaken praise in our hearts for these tokens of His loving care. When you open your eyes in the morning, thank God that He has kept you through the night. Thank Him for His peace in your heart. Morning, noon, and night, let gratitude as a sweet perfume ascend to heaven.

When someone asks you how you are feeling, do not try to think of something mournful to tell, in order to gain sympathy. Do not talk of your lack of faith, or of your sorrows and sufferings. The tempter delights to hear such words. When talking on gloomy subjects, you are glorifying him. We are not to dwell on the great power of Satan to overcome us. Often we give ourselves into his hands by talking of his power. Let us talk instead of the great power of God to bind up all our interests with His own. Tell of the matchless power of Christ, and speak of His glory. All heaven is interested in our salvation. The angels of God, thousands upon thousands, and ten thousand times ten thousand,

are commissioned to minister to those who shall be heirs of salvation. They guard us against evil, and press back the powers of darkness that are seeking our destruction. Have we not reason to be thankful every moment, thankful even when there are apparent difficulties in our pathway?

Sing Praises

Let praise and thanksgiving be expressed in song. When tempted, instead of giving utterance to our feelings, let us by faith lift up a song of thanksgiving to God.

Song is a weapon that we can always use against discouragement. As we thus open the heart to the sunlight of the Saviour's presence, we shall have health and His blessing.

"Give thanks unto the Lord, for He is good:

For His mercy endureth forever.

Let the redeemed of the Lord say so,

Whom He hath redeemed

from the hand of the enemy."

"Sing unto Him, sing psalms unto Him:

Talk ye of all His wondrous works.

Glory ye in His holy name:

Let the heart of them rejoice

that seek the Lord."

"In everything give thanks: for this is the will of God in Christ Jesus concerning you." 1 Thess. 5:18. This command is an assurance that *even the things which appear to be against us will work for our good. God would not bid us be thankful for that which would do us harm* (RH 6/2/1910).

Ask, and Ye Shall Receive

[**Note:** *This article contains many of the elements of living by faith, which are focused on in "The Language of Heaven". I have italicized certain points in the article to call the reader's attention to them.*]

Luke seems to have been much impressed with the prayers of the Saviour, and with His custom of communing with His Heavenly Father. He records a number of instances where the Saviour engaged in public and private prayer. He says, "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, 'Thou art my beloved Son; in thee I am well pleased.' Again he writes: "And it came to pass, that, as He was praying in a certain place, when He ceased, one of His disciples said unto Him, Lord, teach us to pray, as John also taught his disciples. And He said unto them, 'When ye pray, say, Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.'" Jesus repeated this prayer with great solemnity, and then gave his disciples an illustration of the privilege and success of prayer. He gave this lesson to encourage his disciples to be persevering in offering their petitions, and to encourage all in continual striving in prayer.

An Illustration of Prayer

"And He said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend yet because of his importunity, he will rise and give him as many as he needeth." In this lesson is an illustration of the fact that even a selfish man will reluctantly yield to an urgent request, not because his friend calls upon him, but in order to get rid of the importunate prayer that sounds in his ear and disturbs his hour of rest. He asks to be let alone, but the suppliant does not cease his importuning, and he rises and gives him all he asks, in order to get rid of the disturber of his rest. What a lesson is conveyed in this parable to those who are spiritually slothful!

God's Unfailing Promise

Jesus continues: "And I say unto you, *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall*

be opened." If a selfish person is prevailed upon to grant the request of his friend, in order to get rid of the disturber of his rest, how much more will *our Heavenly Father, who loves us*, grant the requests of those who come to Him in faith, and who will not yield to discouragement because of apparent delay? The petition that the suppliant offers to Heaven, God is as willing to grant as the petitioner is earnest to request.

The Lord in His wisdom does not always grant the request at once. He sees that it is necessary that the petitioner should search his heart, and should *exercise repentance* for sin and wrong. He sees that it is necessary that the heart should be *emptied of vanity* so that God may pour his richest treasures into the soul. The Lord encourages us to ask. *No one is to become discouraged because he does not immediately realize the relief he desires.* Let the petitioner *cherish trusting faith, and refuse to be disheartened.* Let him *appropriate the promise*, believing that his petition has found favor with God, and *rest in the promise*, "It shall be given you." Although we cannot always be upon our knees, yet *the desires of our heart should be constantly ascending to God.* We should present to Him those things that we feel are necessary for our *advancement.* We may have to pass through a painful season of suspense, and our case may seem exceedingly urgent, but in this way the soul becomes educated to look unto God as unto a faithful Creator. He would have us *ponder on the promises and delight in the positive assurance that He has brought to view in His precious word.*

Faith and Prayer

The promises of God are like precious flowers scattered through a garden. The Lord would have us linger over them, looking closely into them, taking in their loveliness, and appreciating the favor that God has bestowed upon us by making such rich provisions for our needs. Were it not for contemplation of the promises of God, we could not understand the *gracious love and compassion of God* toward us, or realize how rich were the treasures prepared for those who love Him. He would have the soul encouraged to *repose in faith* upon Him, the only sufficiency of the human agent. We are to *send our petitions through the darkest clouds* that Satan may cast over us, and let our faith pierce to the throne of God encircled by the *rainbow of promise*, the assurance that God is true, that in Him is no variableness neither shadow of turning. *The answer may appear to be delayed*, but it is not so. The petition is accepted, and the answer given when it is essential for the best good of the petitioner, and when the fulfillment of the request will work most for our eternal interest. God scatters His blessings all along our path to brighten our heavenward journey.

God Contrasted With the Reluctant "Friend"

The man who was solicited at midnight, and who at first refused to be disturbed, *does not represent God*. The parable teaches us to press our petitions again and again, and exercise unfailing faith in Him whose promises are yea and amen. Again, the Saviour illustrated the way in which our Heavenly Father will deal with us, by presenting the case of a father dealing with his children. He says; "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father *give the Holy Spirit* to them that ask him?"

Our God is not uncourteous, disobliging, and selfish. He is not like the man who refused to help one whom he called his friend. The course of God toward his solicitors is in marked contrast to this. He gives a *positive* assurance, saying, "Ask, and it *shall be* given you; seek, and ye *shall* find; knock, and it *shall be* opened unto you." Paternal love is manifested toward the child that asks for bread, and the father does all in his power to satisfy his request. Jesus says, "How much more shall your heavenly Father give the Holy Spirit to them that ask him?"

Waiting In Trust

We are to come before the mercy-seat with reverence, calling up to our mind the promises that God has given, contemplating the goodness of God, and *offering up thankful praises* for His unchangeable love. We are not to trust in our finite prayers, but in the word of our Heavenly Father, in His assurance of His love for us. *Believing the promise* of His unchanging love, we press our petitions to the throne of grace. *Our faith may be tested by delay*; but the prophet has given instruction as to what we should do. He says, "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." Wait upon the Lord; He has made the promise, and is back of the assurance.

In the parable the uncourteous, disobliging man yielded at last to the persevering entreaty of his friend, but *God is not like this surly, selfish person. He delights to bless His heritage*. In contrast with the man in the parable, Jesus asks, "How much more shall your Heavenly Father *give the Holy Spirit* to them that ask Him?" He who hungers and thirsts after righteousness will be filled. *Wait upon the Lord, comfort your heart with expectation, rejoice in hope that maketh not ashamed*. Wait upon Him in humility as a humble suppliant.

Wait on the Lord, and He will bring it to pass. *When doubts fold their dark pinions about your soul, present to the Lord His promise, "Ask, and it shall be given you." Believe you receive the things you ask for, and you shall have them.* What is faith? The apostle says, "Now faith is the substance of things hoped for, the evidence of things not seen."

Communion

Pray often to your Heavenly Father. The oftener you engage in prayer, the closer your soul will be drawn into a sacred nearness to God. The Holy Spirit will make intercession for the sincere petitioner with groanings which cannot be uttered, and the heart will be softened and subdued by the love of God. The clouds and shadows which Satan casts about the soul will be dispelled by the bright beams of the Sun of Righteousness, and *the chambers of mind and heart will be illuminated by the light of Heaven.* But be not discouraged if your prayers do not seem to obtain an immediate answer. The Lord sees that prayer is often mixed with earthliness. Men pray for that which will gratify their selfish desires, and the Lord does not fulfill their requests in the way which they expect. *He takes them through tests and trials;* He brings them through humiliations, until they see more clearly what their necessities are. He does not give to men those things which will gratify a debased appetite, and which will prove an injury to the human agent, and make him a dishonor to God. He does not give men that which will gratify their ambition, and work simply for self-exaltation. When we come to God, we must be submissive and contrite of heart, subordinating everything to His sacred will.

The Example of Jesus

In the Garden of Gethsemane, Christ prayed to His Father, saying, "O my Father, if it be possible, let this cup pass from me." The cup which He prayed should be removed from Him, that looked so bitter to His soul, was the cup of separation from God in consequence of the sin of the world. He who was perfectly innocent and unblamable, became as one guilty before God, in order that the guilty might be pardoned and stand as innocent before God. When He was assured that the world could be saved in no other way than through the sacrifice of Himself, He said, "Nevertheless, not what I will, but what thou wilt." The spirit of *submission* that Christ manifested in offering up His prayer before God, is the spirit that is acceptable to God. Let the soul feel its need, its helplessness, its nothingness, let all its energies be called forth in an earnest desire for help, and help will come. Let the language of the petitioner be, "As the hart panteth after the water brooks, so panteth my

soul after thee, O God." We can never commit our interests to God for time and for eternity until we accept Him as the one who is worthy of our highest confidence. *Let faith pierce the darkness. Walk with God in the dark as well as in the light, repeating the words, "He is faithful that promised."* Through the trial of our faith we shall be trained to trust in God. The Lord will imbue us with his Holy Spirit, in order that we may feel our need and seek His help. Those who seek Him with the whole heart will find Him (RH 11/19/1895).

Christ and the Law

[Note: The following sermon, which Ellen White gave June 19, 1889, at Rome, New York, may be one of her clearest statements on righteousness by faith. She has substituted Revised Standard Version for King James Version Scriptures.]

"You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven" (Matthew 5:14-16).

We read in ... verse 17: "Think not that I am come to abolish the law and the prophets; I have come not to abolish them but to fulfil them."

What made them think that? It was because, notwithstanding they had had Christ represented in the typical offerings and sacrifices, they could not get it out of their minds that it was the law, the law, the law that they must dwell upon as their entrance into heaven. And here Christ comes in with His lesson, not to detract from the law, but to reveal to them the old light in new settings. He comes to reveal that light in the framework of the gospel, that they might understand in regard to this light that it was essential for them to have.

Here He shows the exceeding breadth of the law of Jehovah—its extended character—and He presents it before them in a light they had not comprehended before. And the moment He does that, *there arises a resistance against that light*. Why should they accept it? It was not as they had taught it; it was in a different setting, and they could not harmonize this with their misconceived ideas.

Christ's Explanation of the Law

Christ reads their thoughts, and their thoughts were that He did not make the law as prominent as they had done. He takes up their thoughts and says,

“Think not that I am come to abolish the law and the prophets; I have come not to abolish them but to fulfil them... . Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven” (vss. 17, 19). And He makes it still more plain: “For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven” (v. 20). Now, they had built over that law, and around it, exactions, and they had burdened it with their own laws and ideas emanating from human, finite beings, until there could no one observe that the law, even the letter of it, as they interpreted it; it was impossible.

Now Christ goes on and tells what the principles of the law are and shows them that it reaches into the inmost parts of the mind. Thus He brings out the purposes of God’s law.

When Christ came into the world, He was the origin of truth. The lessons He had given to the prophets had been placed in false settings, and it was His work to place them in the true. He was the foundation and the originator of all truth, and His work was to strip off all traditions of men, for they taught the commandments of men instead of the commandments of God. Those who had been in the school of the prophets and had been obtaining their education were considered to know more than all the nations and all other people upon the face of the earth. He turns to them and says, “You are wrong, because you know neither the scriptures nor the power of God” (Matt. 22:29). They saw trees as men walking. And why was not the truth distinct in their minds? The reason was *they were not connected with the God of all truth.*

Jesus Revealed the Father

One part of Christ’s great work to the world was, He came to it as a representative of the Father. But the world did not know God, and it is very much the same at the present time, even among those who claim to be following the truth. I don’t know but you have heard me say it in years past. “I long to introduce you to Jesus Christ, to behold Him as a Christ of love, mercy, sympathy, and tender compassion.”

There was one who came to me and said, “Sister White, can you tell me how I am to know that Jesus forgives me my sins as I repent of them?” “Yes, I can. I point you to Calvary, to the dying Savior upon the cross.” There is the evidence that we present to the mind. It is the evidence that you see, that Christ forgives sins. The light reflected from the cross of Calvary speaks to us

of the blood of Jesus Christ which was shed for the remission of sins, and it tells us that we may be cleansed and sanctified.

I remember one woman who said, O, if the Lord would only show her in a dream that He would have mercy upon her and save her! Well, He did teach her, and she was taught in a dream, and then the first impression was, "Is that dream any stronger than a 'Thus saith the Lord!'" I want every one of you to take that, because I have found out that whenever I have been pleading for some special light, some strong evidence, I have found I had to wait a long time before I got it. I have found out that I had to take what the Lord said, and believe it as spoken to me. I am one of the daughters of Adam, one for whom Christ died, and have a right to lay hold upon the merits of the blood of a crucified and risen Savior, because I am a sinner.

And when the devil comes and points to your sins and hateful crimes, tell him, "Yes, I am a sinner, but Christ is a Savior, and He says, 'I came not to call the righteous, but sinners' (Matt. 9:13)." Thus you arm yourself with the whole armor of Christ's righteousness. How is it you have not on the armor of Christ's righteousness? What did He come to this world for? Why, if it had been a possible thing for us to have been brought back to keeping God's commandments, He never would have come to this world, but He came here because it was impossible for man to redeem himself and bring himself into a position where Adam stood before the fall. Then what was he to do? Christ came, our substitute and surety.

Before He came they were under a yoke, but Christ was above the law. He was the originator of the law, so there was no yoke upon Him, and the angels were in obedience to Christ, who was not under the yoke. He could come as one equal with the Father, and He could open His breast to the whole woe, grief, sin, and misery, and by an offering of Himself He could bring life and immortality to light through the gospel. This is the only hope of life, and when Christ cried out, "It is finished," He carried out the devised plan. He had died in behalf of the race, as a freewill offering to God. He was not urged to do it, but He took it upon Himself that He might save the fallen race. He goes down into the grave and comes up out of the grave.

Satan's War Against the Law

As Satan was triumphing in His death, it was not long before he found out he had overstepped the boundary. In seeking to cause the death and crucifixion of the Son of God, what did he do? He claimed in heaven, and he claims today among the Christian world, that in taking away the law of God they

could establish one of their own that would be better. All the universe of heaven were looking to see what would come out of it.

Why did not God blot Satan out of existence? Why did He not blot sin out? Satan was permitted to develop his character, and unless he had had this opportunity, he would have laid the whole cause of his disaffection upon Christ and the Father. But he had an opportunity here in this world to develop his new principles, and he did it when he crucified the Lord of glory. He acted out his principles, and showed what they would lead to, and we see the same acted out in our world today—what these lawless principles will lead to.

What Resisters of Heavenly Light May Expect

The enemy has worked, and he is working still. He is come down in great power, and the Spirit of God is being withdrawn from the earth. God has withdrawn His hand. We have only to look at Johnstown [Pennsylvania]. He did not prevent the devil from wiping that whole city out of existence. And these very things will increase until the close of this earth's history, because he has come down in great power, and he works with all deceivableness of unrighteousness in them that perish. What is he doing? Going about like a roaring lion, seeking whom he may devour. And when he sees those who are resisting the light, and that God does not shelter them, he will exercise his cruel power upon them. This is what we may expect.

What is God going to do for His people—leave them with no new light? “You are,” says He, “the light of the world.” Then we are to get more light from the throne of God and have an increase of light. Now, we do not tell you in the message that has been given to you here and in other places that it is a grand new light, but it is the old light brought up and placed in new settings. Jesus gave light, the most wonderful light, as He spoke from that cloudy pillar. And just prior to the time when the children of Israel left Egypt, one plague after another was brought upon the Egyptians, because Pharaoh refused to let the Israelites go to worship God. Finally, the God of heaven suffered [allowed] the firstborn of both man and beast to be slain, and when Pharaoh looked upon their dying forms he began to understand who the great I AM was—that there was a power above, whom Pharaoh, the king of Egypt, could not compete with or overcome with all his experience and resistance. Therefore he said to the children of Israel, “Go.”

But what was there to do the last night? They were to kill a lamb and take the blood and mark the lintels and the doorposts. What for? To evidence to the whole of Israel, as they shall see these things, that there was something that *connected them with God*. And as the angel would pass over the land to

slay the firstborn, and would see the blood that marked the lintels and the doorposts, he was to pass over those who had the blood upon the doorposts.

Just prior to the coming of the Son of man, there is and has been for years a determination on the part of the enemy to cast his hellish shadow right between man and his Savior. And why? So that he [men] shall not distinguish that it is a whole Savior, a complete sacrifice that has been made for him. Then he [Satan] tells them that they are not to keep the law, for in keeping that law man would be united with the divine power, and Satan would be defeated. But in keeping that law men would be united with the divine power. Notwithstanding man was encompassed with the infirmities of humanity he might become a partaker of the divine nature, having escaped the corruption that is in the world through lust. Now here is the redemption.

Faith That Works

He did not come to destroy the law, for He says, "One jot or one tittle shall in no wise pass from the law till all be fulfilled" (Matthew 5:18, KJV). Then they remain today. Yes, there is not a jot or tittle dropped out, and everyone is under law. This is the position that we stand in today, and if any oppose the law, they are the ones that God condemns, because we are not left in uncertainty.

I want to keep God's law and live. But that man of sin has taken it upon himself to change the fourth commandment, and shove in a spurious sabbath, to show his greatness and power to exalt himself above all that is called God or that is worshipped.

Now the test is coming between the sabbath that the man of sin has introduced and the Sabbath of the Lord God Jehovah, the seventh day.

There are to be trying times before us, and what does God mean? He means that we seek to understand what He wants to say to us. We have not understood it; we have been going on here, groaning and groaning. When I tried to do good, evil was present with me, and sin is constantly at work to have the supremacy. If you could see what Christ is, one that can save to the uttermost all that come unto God by Him, then you would have that faith that works.

But must works come first? No. It is *faith first*. And how? The cross of Christ is lifted up between heaven and earth. Here comes the Father and the whole train of holy angels, and as they approach that cross, the Father bows to the cross and the sacrifice is accepted. Then comes sinful man, with his burden of sin, to the cross, and he there looks up to Christ on the cross of Calvary,

and he rolls his sins at the foot of the cross. Here mercy and truth have met together and righteousness and peace have kissed each other. And Christ says, "I, when I am lifted up from the earth will draw all men to myself" (John 12:32).

"Then," says one, "you cannot be accepted unless you repent." Well, who leads us to repentance? Who is drawing us? Here the law of God condemns the sinner. It points out the defects of his character. But you can stand before that law all your lifetime and say, "Cleanse me. Fit me for heaven," but can it do it? No. There is no power in law to save the transgressor of law in sin. Then what? Christ must appear in that law as our righteousness, and then Christ is lifted up. "And I, when I am lifted up from the earth will draw all men to myself."

Here we look at the cross of Calvary. What has made us look at it? Christ is drawing us. Angels of God are in this world, at work upon human minds, and the man is drawn to the One who uplifts him, and the One who uplifts him draws him to repentance. It is no work of his own. There is nothing that he can do that is of any value [merit] at all, except to believe.

As he sees Christ hanging upon the cross of Calvary, he sees that He loves sinners, those who were at enmity with God. He begins to marvel, and is abased. What is the reason for this? Why, he sees that there is a transgressed law, and that man cannot keep it, but he sees Christ, and with hope and faith he grasps the arm of infinite power and repents at every step. [Repents] of what? That he has violated every principle of the law of Jehovah.

Paul says he taught from house to house repentance toward God and faith toward our Lord Jesus Christ. What did Christ come to our world for? To attract the mind and bring it to repentance. Here we have the love of the Father in giving His Son to die for fallen man, that he might keep the law of Jehovah.

Now Jesus stands in our world, His divinity clothed with humanity, and man must be clothed with Christ's righteousness. Then he can, through the righteousness of Christ, stand acquitted before God.

O, I am glad I have a Savior! We must have the Holy Spirit to combine with man's human effort. We can do nothing without Christ. "Apart from me you can do nothing" (John 15:5). "Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him and eat with him, and he with me" (Revelation 3:20). I am so glad that we can be partakers of the divine nature, and that through Jesus Christ we can be conquerors. This is the victory—even your faith, feelings and good works? Is that it? No. "This is the victory... our faith" (1 John 5:4).

What is faith? It is "the assurance of things hoped for, the conviction of things not seen" (Heb. 11:1). Then what? "Faith, by itself, if it has no works, is dead" (James 2:17). Therefore we lay hold upon the merits of the blood of a crucified and risen Savior. Our lives are hid with Christ in God. There we have the whole of it. We can do nothing of ourselves, but the first of God's love is burning on the altar of our hearts. We are not following cunningly devised fables, no indeed. But we have been revealing Christ our righteousness. If you boast in your own good works, you cannot boast in Christ.

The True Witness Speaks to Laodicea

Now, there has been coming in among us a self-sufficiency, and the message to the Laodicean church is applicable to us. I will read it: "And to the angel of the church in Laodicea write: 'The words of the Amen, the faithful and true witness, the beginning of God's creation. I know your works: you are neither cold nor hot. Would that you were cold or hot! So, because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth'" (Revelation 3:14-16).

What is the matter? They have left their first love. "So, because you are lukewarm ... I will spew you out of my mouth." What does He mean by that? Why, if the people have great light and knowledge and yet they are not striving to give that light and evidence to the world in their works, which are living principles that they shall present to the world, Christ is dishonored, and He becomes so disgusted with them that He will not take their names into His mouth to present them to the Father.

"I know your works." "For you say, I am rich, I have prospered, and I need nothing; not knowing that you are wretched, pitiable, poor, blind, and naked" (v. 17).

Now, what is the difficulty? "Gold refined in the fire" (v. 18). Christ had such love for us that He could go through all that trying of the crucifixion, and come off conqueror. And the white raiment, what is that? Christ's righteousness. "Anoint your eyes" with eyesalve—spiritual discernment, that you may discern between true righteousness and self-righteousness. Now here is the work. The heavenly merchantman is passing up and down before you saying: "Buy of Me. Here are heavenly goods. Buy of Me." Will you do it? It is "Me" you are to buy of. There is no other source in heaven from which we may receive liberty and life but through Jesus Christ our righteousness.

Then He says, "Be zealous and repent" (v. 19). That message is to us. We want the brethren and sisters in this conference to take hold of this message and see the light that has been brought to us in new settings.

God has opened to us our strength, and we need to know something about it and be prepared for the time of trouble such as never was since there was a nation. But here is our strength, Christ our righteousness. Let us ask Isaiah who is to be our strength. Well, he answers, and it comes echoing down along the lines to our time. "For to us a child is born, to us a son is given; and the government will be upon His shoulder, and His name will be called 'Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.'" (Isaiah 9:6). Is not that enough for us? Cannot we cover ourselves all over with it? Do we need any of our own self-esteem? No. We cannot have that. We must hide in Christ, and we can hide in the mighty strength of Israel's God. Thus we work to meet the powers of darkness. We fight not against flesh and blood, but against principalities and powers, and spiritual wickedness in high places. And it is only in Christ that we can meet them.

Brethren, do not let any of you be thrown off the track... It is impossible for us to exalt the law of Jehovah unless we take hold of the righteousness of Jesus Christ.

James and Ellen White's Understanding of the Law

My husband understood this matter of the law, and we have talked night after night until neither of us would sleep. And it is the very principles the people are striving for. They want to know that Christ accepts them as soon as they come to Him. I want to tell you, brethren, that light is sown for the righteous, and truth for the upright in heart.

Now, we want to be a people who carry with us joy and gladness and we never can do it unless we carry with us Jesus Christ. If we sin, we have an Advocate with the Father, even Jesus Christ the righteous. Then I do not need to be mourning all the days of my life, for Christ has risen. He is not in Joseph's new tomb; He is with the Father. And how is He there? As a Lamb slain, and He bears in His hands the marks of the crucifixion. "I bear them on the palms of my hands." O, if this does not fill us with hope and gratitude, what will?

I have had the question asked, "What do you think of this light that these men[A. T. Jones and E. J. Waggoner] are presenting? Why, I have been presenting it to you for the last forty-five years—the matchless charms of Christ. This is what I have been trying to present before your minds. When Brother Waggoner brought out these ideas in Minneapolis, it was the first clear teaching on this subject from any human lips I had heard, excepting the conversations between myself and my husband. I have said to myself, It is because God has presented it to me in vision that I see it so clearly, and they

cannot see it because they have never had it presented to them as I have. And when another presented it, every fiber of my heart said, Amen.

Brethren in New York, we want you to go forward. Advance from light to clearer light. Here are the mines of truth. Work them. Dig for the truth as for hid treasures. As you go to the Scriptures and ask God to help you, He will illuminate your minds, and the Holy Spirit will bring all things to your remembrance and the light of heaven will shine upon you.

I ask you in the name of Jesus Christ of Nazareth to arise and shine, for thy light has come. We do not want the work bound about. As you see men and women who have some ability, encourage them. God doesn't want novices to do His work. He doesn't want His work crippled. He wants you to place yourself where you may have a knowledge of the truth as it is in Jesus.

He wants you to attend the school where Biblical lectures are being given. "Well," says one, "I will go [to] the school in Battle Creek." But they are about full there and are going to start a school in Kansas. But here is South Lancaster. Now why not, you who are so near, patronize South Lancaster? There will be those there who will be able to teach and stand at the head in giving Biblical lectures.

No man should go out to teach the truth unless he has had training and knows how to use the ability and capabilities God has given him. Now, you would not think of such a thing as going to a man who never worked at the carpenter trade and asking him to put you up a fine building, and so it is in God's work. God wants you to learn, and the angels will be right by [you] to impress your mind, and if you will go to the Scriptures as Daniel did, you will understand all God would have you understand. As you learn to practice, and learn to teach, [teach others] as God commanded Timothy to take the things He had given him and commit them to faithful men who would be able to teach others also. Now this is the very work to be done in New York. Let the mind be elevated, ennobled, sanctified, and then the minister will not be worked to death and you can take them and drill them in the truth, and their hearts be burning with it and they want to tell it to others.

Now, you have had light here, and what are you going to do about it? Are you going home to sit down, or are you going to work to build one another up in the most holy faith? God grant that you may work to the point. Oh, how I long to see the work as we may see it! How I long to see the tidal wave pouring over the people! And I know it can be, for God gave us all heaven in one gift, and every one of us can accept the light, every ray of it, and then we can be the light of the world. "A city that is set on a hill cannot be hid."

NOW, BRETHREN, GO TO WORK. Parents, send your children to these schools. Those near to South Lancaster can go there, and those near the

college, go there. God is at work to drill laborers to go forth from there. Now let every one of us arm ourselves and work intelligently, just as the carpenter works intelligently at his trade. He cannot work intelligently unless he learns his trade; no more can you. We want to be growing in every sense of the word. O, I love the truth, and I mean to triumph with it. Not only the ministers but everyone can do something. Taste and see that the Lord is good. May God bless you as you go to your homes (*EGW1888 Materials*, 337-351).

XII. THE LIVING TEMPLE BY J. H. KELLOGG (PANTHEISM)

- A. We need not the mysticism that is in this book [*The Living Temple*]. Those who entertain these sophistries will soon find themselves in a position where the enemy can talk with them, and lead them away from God. It is represented to me that the writer of this book is on a false track. He has lost sight of the distinguishing truths for this time. He knows not whither his steps are tending. *The track of truth lies close beside the track of error, and both tracks may seem to be one to minds which are not worked by the Holy Spirit*, and which, therefore, are not quick to discern the difference between truth and error (RH 10/22/1903).
- B. The wise soul sees God in all His works. He has impressed Himself upon all creation. It is all stamped with His own personality. The gross darkness of the heathen came from *perverting* this truth. *Instead of seeing the power of God in everything, they said that everything is God. Thus they turned the truth of God into a lie* (EJW, *The Gospel In Creation*, 18).
- C. Every movement of men, and every breath, is the working of the external power of God. Thus the eternal power and divinity of God are manifest to every man. *Not that man is in any sense divine*, or that he has any power in himself. Quite the contrary... Men looked upon all the operations of nature, and, instead of seeing the *power* of the one supreme God in them, they attributed divinity to the things themselves. So, as they looked upon themselves; and saw what great things they could achieve, instead of honoring God as the giver and upholder of all things, the One in whom they lived and moved and had their being, they assumed that they themselves were by nature divine. Thus they changed the truth of God into a lie. The truth is that the life and power of God are manifested in everything that he has made; the lie is that the force which is manifest in all things is

inherent in the things themselves. So men put the creature in the place of the Creator (EJW, Waggoner on Romans, Romans 1:30, his emphasis).

[Note: Does this sound like an endorsement of pantheism?? This compiler has never read anything in the work of the messengers that is clearly pantheistic. Is it possible that some "scholars," ignorant of the principles of "Christ in you, the hope of glory," may have misread their work and concluded erroneously that they took up this error? Their friendship with J. H. Kellogg does not prove them pantheists. Here it appears that Waggoner had a very good grasp of the difference. If there is something clearly pantheistic in their writings (not a misinterpretation of "Christ in you, the hope of glory,") send it to me with the reference for reading in context. If there is such a reference, I'd like to document it. Waggoner's own writings seem to vindicate him pretty well from a charge of pantheism.]

XIII. COUNTERFEITS

- A. It is because they are a *counterfeit* of the truth that spiritualism, theosophy, and the like deceptions gain such power over the minds of men (SpT Series A, No. 9, 9/24/1897).
- B. That which he failed to accomplish in tempting Christ, he accomplishes by setting his deceitful temptations before man... . Phrenology and mesmerism are very much exalted. *They are good in their place*, but they are seized upon by Satan as his *most powerful agents to deceive and destroy souls* (1T 296).

[Note: These two quotations suggest that, while spiritualism, theosophy, phrenology and mesmerism (hypnotism) are among the enemy's most powerful agents to destroy souls, they are such because they counterfeit God's powerful method of binding souls to His invisible body. As Christians, our goal is to discover and implement God's methods, while avoiding the enemy's deceptions.]

XIV. DIVINITY/HUMANITY

- A. To rescue us He descended from one humiliation to another until He, the divine-human, suffering Christ, was uplifted on the cross to draw all men to Himself (7T 29).
- B. Jesus became "the repairer of the breach, the restorer of paths to dwell in." He became an exile to earth to bring back the one lost, straying sheep, the one world ruined by sin. In him were combined the earthly and the heavenly, the human and the divine (ST 7/31/1884).
- C. The union of the divine and the human, manifest in Christ, exists also in the Bible. The truths revealed are all "given by inspiration of God;" yet they are expressed in the words of men and are adapted to human needs. Thus it may be said of the Book of God, as it was of Christ, that "the Word was made flesh, and dwelt among us." And this fact, so far from being an argument against the Bible, should strengthen faith in it as the word of God. Those who pronounce upon the inspiration of the Scriptures, accepting some portions as divine while they reject other parts as human, overlook the fact that Christ, the divine, partook of our human nature, that He might reach humanity. *In the work of God for man's redemption, divinity and humanity are combined* (5T 747).
- D. We shall have to follow this thought further. But even only so far there is blessing, there is joy, there is salvation in it for every soul. Therefore "let this mind be in you, which was also in Christ Jesus." That conquers sin in the sinful flesh. By His promise we are made partakers of the divine nature. Divinity and humanity are united once more when the divine mind of Jesus Christ by His divine faith abides in human flesh. Let them be united in you and be glad and rejoice forevermore in it (ATJ, 1895 GC *Bulletin*, No. 17).

- E. Christ did empty Himself of the form of God and take our human form. He did empty Himself of the nature of God and take our human nature. And in so doing He brought divinity to humanity. In so doing He caused humanity to conquer Satan and sin. Against all Satan's power, Christ won the victory in our human nature, and therefore He says not only, "Father, glorify thou me with thine own self with the glory which I had with thee before the world was," but He says, further, "The glory which thou gavest me I have given them." Instead of bringing Him to all eternity to where we were, it takes us to all eternity to where He is (ATJ, *1895 GC Bulletin*, No. 23).

XV. THE FAITH OF JESUS

- A. While you hold the banner of truth firmly proclaiming the law of God, let every soul remember that the faith of Jesus is connected with the commandments of God (RH 12/6/1892).
- B. The faith which He gives [every man] is the faith of Jesus. The faith of Jesus is given in the gift of Jesus himself, and Christ is given in His fullness to every man (EJW, *Waggoner on Romans*, 12.179).
- C. "The just shall live by faith." Here is the whole thing. Nothing can be added to the preaching of the righteousness of God *by faith of Jesus Christ*. What about these doctrines, of the Sabbath, immortality, etc.? Since the "kingdom of God and His righteousness" is the one thing needful and since there is nothing unimportant in the Bible, all of these doctrines are simply division lines depending upon that one thing—all summed up in the doctrine of righteousness by faith. We can preach nothing else, for everything outside of this is sin (EJW, 1891 *GC Bulletin*, No. 1).
- D. The message prepares a people who are described in the twelfth verse: "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." There are three points which these people have—patience, keeping the commandments, and the faith of Jesus. While they are all combined in one, I think we may consider them in a reverse order to that in which they are stated: faith, obedience, and patience. For faith is the foundation upon which everything is built and out of which everything grows. Faith that works obedience and the crowning grace is patience, for the apostle James says, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:4. When patience is perfected in the saints, then they themselves are perfect. So it is that this threefold message brings out a people who are perfect before God. They are just what the Saviour says they must be, "Be

ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5:48 (EJW, 1891 *GC Bulletin*, No. 16).

- E. Now another thing: What is that first expression which we have just read? "He will cut it short in righteousness." Then when that message of God's righteousness—the righteousness of God, which is by faith of Jesus Christ, God's right doing—when that is received and is allowed to be carried on and is held by His people, what does that mean about the work of God on earth? It will be but a short time until the whole thing is done (ATJ, 1893 *GC Bulletin*, No.11).
- F. Then don't you see how the righteousness of God and the Holy Spirit go hand in hand? Don't you see that when we obtain the righteousness which is by faith of Jesus Christ, the blessing of Abraham indeed, that then the Holy Spirit cannot be kept away from us. *You cannot separate the two.* They belong together (ATJ, 1893 *GC Bulletin*, No. 18).
- G. When He stood where we are, He said, "I will put my trust in Him" and that trust was never disappointed. In response to that trust the Father dwelt in Him and with Him and kept Him from sinning. Who was He? We. And thus the Lord Jesus has brought to every man in this world divine faith. That is *the faith of the Lord Jesus*. That is saving faith. Faith is not something that comes from ourselves with which we believe upon Him, but it is that something with which He believed—the faith which He exercised, which He brings to us, and which becomes ours and works in us—the gift of God. That is what the word means, "Here are they that keep the commandments of God and the faith of Jesus." They keep the faith of Jesus because it is that divine faith which Jesus exercised Himself (ATJ 1895 *GC Bulletin*, No. 14).

XVI. WHERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS?

[**Note:** *This article appeared in the December 4, 1900 Review & Herald from the pen of an uninspired source. It should be of interest in connection with the righteousness by faith message.*]

There is probably no text in the word of God more familiar to us as Sabbath-keeping people than Rev. 14:12. It is used by us in our publications, in our sermons, in our Bible readings and conversations, as referring to ourselves as a denomination; but it is not easy always to persuade others to our belief. The public at large, and even friends and relatives of our earnest converts, do not agree with us in our applications of the text. And why? The difficulty is not hard to explain. It is because they do not see in us the commendatory characteristics referred to in the text. If, in their opinion, we are not laboring under false pretenses by assuming the application, we are at least traveling the journey of life under a misnomer. "You profess to keep the commandments, but where, they say, is the patience of the saints revealed in your people—the very first qualification of the text? Where is the faith of Jesus manifested among you? And where are the mighty works which are the natural concomitant of such faith?

And, brethren, are we able to say, "Here they are, behold them"? Are not these interrogations in many cases the natural inquiries of the honest, truth-seeking mind? The Spirit of Prophecy has stated that "the burden of our message is not only the commandments of God, but the faith of Jesus."

The faith of Jesus is not yet a distinctive feature of our denomination; and *until it is, we as a denomination are not the people referred to in the Third Angel's Message.* [emphasis supplied] We may be sometime by the grace of God and our own diligence, but we are not now.

The world is being engulfed in a great flood of moral and spiritual darkness. To even the casual observer the condition of things is appalling. Satan has

come down with great power, knowing that he has but a short time. And we know that when God proposes to do a great work in the earth, it is Satan's plan to parry the force of that work by some of his counterfeiting energy. God's work for this time must be done; he is waiting patiently to do it, and the time is already far spent.

Satan is bringing rapidly to the front his deceptions, his counterfeits, and his infidelity; while God's great work, which is to shake the world and lighten it with its glory, is yet in comparative seclusion. And why is it that God's work is so behind? The answer is given: "The Lord can do little for his people because of their limited faith."

And why is their faith so limited? "The ministers have not presented Christ in his fullness to the people, neither in the churches nor in the new fields, and the people have not an intelligent faith."

So, then, a summary of the case is that God's work is hindered by the failure of the ministers to preach Christ in his fullness. Paul's success in the work of God lay in his determination to know nothing save Jesus Christ and Him crucified. And unto us who are saved it is the power of God. 1 Cor. 1:18. But to these sentinels upon the walls of Zion it is too narrow and confining a theme. They must broaden out into wider fields and greener pastures.

And all this in a time when the seven last plagues are about to fall, and the Lord is admonishing us to "get ready."

Someone inquires, "How shall we obtain a better faith than we now have?" "Faith cometh by hearing ... the word of God." When we feed upon the word of God so that it becomes to us, as it did to Job, more than our necessary food; when we meditate upon it day and night, as David did; when we pray, as Daniel did, for it to come to pass,—then we shall begin to believe it in a way that will be faith; for faith is belief. We shall receive it not as the word of man, but as it is in truth, the word of God. And receiving it as his word, his message, we shall be so burdened with its import that we shall be always communing with him about it. We shall talk it over with God until his message shall be our message, His work our work, His faith in the word our faith in His word. And that is the faith of God, that is the faith of Jesus. And when we deliver this message of His in His way, He will be speaking directly through us; and that is the testimony of Jesus,—the spirit of prophecy, which everyone of the remnant seed will have who keep the commandments of God. Rev. 12:17; 19:10; Eph. 1:17.

The faith of the prophets has brought fire from heaven, caused the clouds to withhold rain and to give it again. It has parted the Red Sea, stopped the rushing waters of the Jordan, stayed the sun and moon in their courses, and filled dead flesh with life again.

All nature, and even the God of nature, has responded, and will respond now, to this call of faith. Is this our faith? If it is not, it is because, as the Lord has told us, "the need of faith should be kept before the church; for the knowledge of our privileges has become almost extinct."

"Do we long for the faith and power of Elijah to attend our labor? "When we have men as devoted as Elijah, and possessing the faith which he had, we shall see that God will reveal Himself to us as He did to holy men of old. When we have men who, while they acknowledge their deficiencies, will plead with God in earnest faith, as did Jacob, we shall see the same results. Power will come from God to man in answer to the prayer of faith.

Let us awake and heed the Saviour's earnest admonition to "have the faith of God." Mark 11:22, margin. "For this is the victory that overcometh the world, even our faith" (Hart Hall, Los Angeles, California).

XVII. POWER

- A. The great cry of the age is for power. You hear this cry on all sides. The Christian has access to divine power that is measureless, and it only waits his command to be used in the service of heaven. But though he has access to divine power, he is willing to be last of all. The cry of the lowly, contrite heart, is always heard by the Lord, and no obstacles in earth or hell can interrupt between a soul and God (*EGW1888 Materials* 973).
- B. We are deficient in faith, which is invincible and mysterious (RH 2/28/1899).

XVIII. THE SCIENCE OF CYMANTICS

The Creative Word

From *The Gospel In Creation* by E. J. Waggoner

Having seen that Christ the Word, is the Creator of all things, and that He redeems by His creative power, let us now learn what the Bible says as to how He created. Here is the answer: "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. He gathereth the waters of the sea together as an heap: He layeth up the depth in storehouses. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of Him. For He spake, and it was done; He commanded, and it stood fast." *Psalm 33:6-9*. It is very simple, and most wonderful because of its very simplicity. Well may we all exclaim, "What a word is this!"

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Hebrews 11:3. How do we know how the worlds were made?—By faith. Faith gives knowledge. That is its special work. Knowledge gained by faith is not vague and uncertain, but is the most absolutely certain of any knowledge. In fact, there is no real knowledge that does not spring from faith. Knowledge that comes in any other way is speculation. The unbelieving soul regards faith as folly, but the faithful soul knows that faith makes for it a solid foundation. Whoever will *believe* may know... .

By the word of the Lord were the heavens made; and all the host of them by the *breath of His mouth*." In the *Century Magazine* of May, 1891, there was a very interesting description of the production of voice figures. The article was entitled "Visible Sound." Mrs. Watts Hughes had employed a simple device to test the intensities of vocal sounds. It was an elastic membrane stretched over the mouth of a receiver, into which receiver the voice was introduced by means of a wide-mouthed tube. On this membrane sand or a fine powder was sprinkled. It was found that upon singing into the tube the powder was gently agitated by vibrations of the membrane, which vibrations corresponded to those of the voice, differing according to the pitch and intensity of the sound.

This, of course is what might be expected. But the wonder was that in every instance the agitation produced the shape of some plant or flower or even of some of the lower forms of animal life. Something similar to this may be seen when one breathes upon the window pane in frosty weather.

It was found that when the powder was dry, it would not retain the form after the vibration of the voice ceased. So the expedient was adopted of slightly moistening it, when the various shapes could be retained and photographed. Specimens of these voice forms may be seen on page 7 [in Waggoner's original work].

This shows that the breath, as it comes from the lungs has the shape of living things, and to the singer suggested a thought which she thus expresses:

"Closing now my brief sketch of these voice-figures, as I have observed them, I would add that my experiments have been made as a vocalist, using my own voice as the instrument of investigation: and I must leave it for others more acquainted with natural science to adjust the accordance of these appearances with facts and laws already known. Yet, passing from one stage to another of these inquiries, question after question has presented itself to me, until I have continually felt myself standing before mystery, in great part hidden, although some glimpses seem revealed. And I must say, besides, that as day by day I have gone on singing into shape these peculiar forms, and stepping out of doors, have seen their parallels living in the flowers, ferns, and trees around me, floral figures gather themselves up, and then shoot out their petals, just as these humble experiments may afford some suggestions in regard to some slight degree, the revelation of yet another link in the great chain of the organized universe that, we are told in Holy Writ, took *its* shape at the voice of God."

This is not given as an example of how the Lord spoke the earth into existence in the beginning, for we cannot know how He did it, but it will serve to help us to grasp the fact. Man is made in the image of God, but he has no creative power. In his breath there can be only the forms of living things, but in the breath of God there are not only the forms, but the very living things themselves, for He is the living God, and with Him is "the fountain of life." When He speaks, the word which names the thing, contains the very thing itself. Whatever the word describes exists in living form in that word (pp. 7-9).